"Books of the Church Series"

The Book of the Cross Kirk, Peebles

A.D. 1560-1690

Presbytery and Episcopacy

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Dr Gunn

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THE CROSS KIRK, PEEBLES.

A.D. 1261-1784. The Cross Church of Peebles before the Reformation of 1560—(Drawn by Alex. Blackwood).

THE
BOOK OF THE CROSS KIRK,
PEEBLES.

A.D. 1560–1690.

PRESBYTERIANISM AND EPISCOPACY.

Being the Sixth Volume of the Series of the
BOOKS OF THE CHURCH.

BY
DR GUNN.

Peebles:
Printed and Published by Allan Smyth,
Neidpath Press.

MCMXII.

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Neidpath Press.

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PREFACE.

This is the Sixth Volume of the series of Books of the Church. It shews the conversion of a mediæval Romish Church into the Reformed Parish Church of modern times. It covers the period of a hundred and thirty years from the Reformation to the Revolution Settlement, during which the Church passed through the alternating phases of Presbyterianism and Episcopacy. The ecclesiastical records of Peebles and of its Church are very complete, and afford an unusually detailed study of this difficult and interesting period.

In Peebles Parish Church at the present day Divine Service is celebrated in conformity with Knox's Liturgy and after the methods of the Second Episcopacy. Christmas and Easter are duly commemorated. Is a union of Scottish Protestantism not possible on this basis? *(See p. 249.)*

At the last moment Mr Renwick contributed the very interesting references to the Vicarage Teinds which appear in the appendix (p. 250).

This volume is, like its predecessors, the product of the local Press, and both it and its author owe much to the careful and laborious interest given to the whole work by Mr Allan Smyth and his staff. The veteran master of his craft, Mr Alexander Smyth, has again supervised the proofs with undimmed eye and unabated strictness.

Two interesting water colours are published for the first time—"A Sinner on the Pillarie," and "A Scottish Catechising," by kind permission of the Earl of Stair and Colonel Gray Buchanan respectively.

Messrs W. & A. K. Johnston have produced the illustrations with their usual care.

I thank the Carnegie Trustees for a grant in aid of the production of this volume.

C. B. G.

Lindores,
Peebles, Christmas 1911.

BOOKS OF THE CHURCH.

Price 5/- Each.

The Book of Stobo Church.

The Book of St Andrew's Church, Peebles, 1195.

The book under review is a unique history of St Andrew's Church, whose tower and ruined walls still stand within the ancient cemetery of Peebles. There is no other Church in Scotland, not even the Abbeys and Cathedrals, which possesses a published history such as this is. It is all detailed in the volume now before us, from the very day of dedication, rising to the heights of prosperity and power, and proceeding by moral and spiritual decadence to ultimate poverty, ruin, and extinction. The volume has an interesting appendix and a most copious index. There are also twenty-four very beautiful and rare illustrations and two charters.—*Peeblesshire Advertiser.*

The Church and Monastery of the Holy Cross of Peebles, 1261.

This book is the result of a quarter of a century of study of the ancient Church. The sumptuous volume may be said to embody all that has been discovered respecting the Cross Church. We have its whole history before us, from the foundation by King Alexander III., on 7th May 1261, to the dissolution of the monastery and dispersion of the surviving friars, on the 27th January 1560.—*Peeblesshire Advertiser.*

The Ministry of the Presbytery of Peebles, 296–1910.

As originally planned this book was intended to be a "section of the General Assembly's scheme for the revision of Dr Hew Scott's *Fasti*." But it has developed into a "record of every minister of the Church within the bounds of the Presbytery of Peebles, from the third century of the Christian era to the first decade of the twentieth." Presbytery and kirk-session records and other available sources of information the author has searched to good purpose.—*Scotsman.*

Dr Gunn, to whose unremitting zeal and scholarly research these volumes bear ample and convincing testimony, is to be congratulated on this book, which is in several respects the best bit of work that he has done in this province of Church history and antiquities.—*Glasgow Herald.*

This is a condensed history of the Church of Scotland within the bounds of the Presbytery of Peebles, from the earliest times down to the present day. The life histories of no fewer than 406 clergymen are recorded in this volume. This, however, is no mere catalogue of names. Under the name and date of each clergyman is recorded every circumstance of note which happened in his Church or parish during his ministry. It is a truly monumental work.—*Peeblesshire Advertiser.*

The Book of Lyne and Megget Church, 1165–1911, with St Mary's of the Lowes.

This, the fifth of the series of Peeblesshire "Books of the Church" prepared by Dr Clement Gunn, is also the bulkiest and the best appointed in the matter of illustrations. In accordance with the plan which he has adopted and is carrying out with so much thoroughness and industry, Dr Gunn elucidates the ecclesiastical history of Lyne and Megget by the aid of copious extracts from the Church records and other original documents which have not hitherto received so thorough a search. He disinters much matter of curious local interest, along with particulars that throw not a little light on the condition and ideas of the Church and the nation in pre-Reformation and post-Reformation times.—*Scotsman.*

Very many who are neither strangers to nor merely travellers through the district will gratefully acknowledge their indebtedness to the enthusiasm and diligence of Dr Gunn for the lucid and detailed narrative he presents in this handsome volume. There is a mass of material in this volume illustrative of the religious condition of the country in times gone by. —*Glasgow Herald.*

The dominating feature of this, the fifth of "The Books of the Church," is the ill-advised union of Megget with Lyne three hundred years ago, and the long drawn-out attempts of the Presbytery of Peebles ever since that date to annul it, or at least to mitigate its inconsistencies. Inconceivable though it may be, the Presbytery is no further on in the matter than it was three centuries ago. "The Books of the Church" will become more and more valuable as the years roll on, and future historians will have reason to bless Dr Gunn for handing on to them volumes which are veritable mines of information regarding the doings of our forefathers in the valleys and uplands of the Tweed and its tributary streams. A beautiful specimen of typography.—*Peeblesshire Advertiser.*

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BOOKS OF THE CHURCH.

THE BOOK OF STOBO CHURCH, 1170-1907.

THE BOOK OF ST ANDREW'S CHURCH, PEEBLES, 1195-1560.

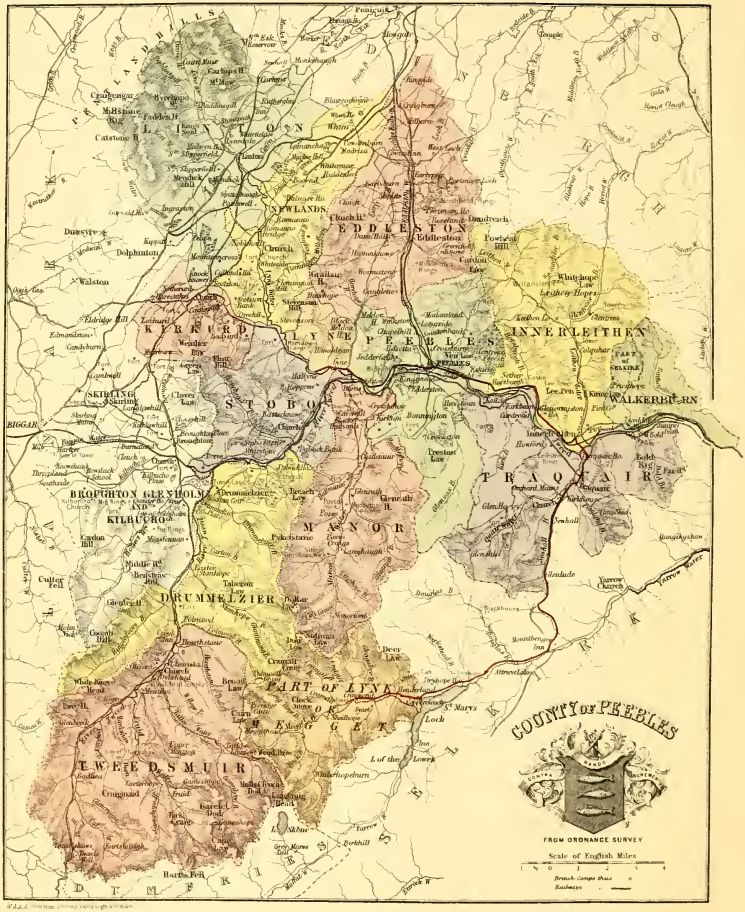
THE CHURCH AND MONASTERY OF THE HOLY CROSS OF PEEBLES, 1261-1560.

THE MINISTRY OF THE PRESBYTERY OF PEEBLES, 296-1910.

THE BOOK OF LYNE AND MEGGET CHURCH, 1165-1911, WITH ST MARY'S OF THE LOWES.

THE BOOK OF THE CROSS KIRK OF PEEBLES, 1560-1690.

Map shewing Parishes in Presbytery of Peebles



The Route from Lyne Church to Megget Church, traversed by the Minister of Lyne and Megget is shown in red. Observe that the whole of Manor, half of Peebles, two-thirds of Traquair, and part of Yarrow intervene. The distance measures twenty-six miles each way.

THE REFORMED CHURCH OF SCOTLAND IN PEEBLES.

Within the Cross Church from 1560 to 1784—in all, two hundred and twenty-four years.

FOREWORD.

THE seeds of Christianity in the county of Peebles had been sown by Ninian, Kentigern, Cuthbert, and by an unknown missioner, Nicholas. Kentigern appears to have been the true founder of the Church in Peeblesshire and within the Borders. A Church dedicated by his name, St Mungo, which was the favourite appellation of Kentigern among the Scots, is considered traditionally to have existed in the ancient cemetery of Peebles.

No traces of the Celtic Church are to be found in Peebles, whether its influence spread thither from Iona in the west, or from Lindisfarne in the east. It is the British Church of Kentigern, within the diocese of Glasgow, which predominated in the county of Peebles.

When the Romish Reformation associated with the name of Margaret, Saint and Queen, was influencing Scotland, a new Parish Church was erected in the cemetery of Peebles. It was dedicated by the name of St Andrew, on the 29th October, in the year 1195. Stones of the earlier British Church of St Mungo are said to have been incorporated within the fabric of the new Church. This Church of St Andrew, with its full complement of eleven altars and attendant clergy, continued as the Parish Church of Peebles until the Protestant Reformation of 1560. Seventeen years before this Reformation, in a praiseworthy attempt to increase her usefulness, the Church had been converted into a collegiate charge, with provost, rector, curates and chaplains; but six years thereafter, and about a decade before the Reformation, the Church, along with a considerable part of Peebles, was burned by an invading English army (1549).

For ten years before the Reformation, therefore, the parishioners of Peebles possessed no proper Parish Church, although some form of divine service was being irregularly celebrated within its ruins, in order that its clergy might have a legal title to draw their stipends.

There were other three places of worship within the parish of Peebles at this time. These were:—(2.) The Chapel of the Virgin Mary, situated at the west end of the north row of the High Street, founded in the year 1362; there was also (3.) in the landward part of the parish, at Eshiels, a hospital and chapel of SS. Leonard and

Lawrence, founded early in the fourteenth century; and (4.) there still was standing within the burgh the Church of the Holy Cross, which had been founded in the year 1261 by King Alexander III. It was the Church of the Convent of the Trinity Friars, three centuries old. Its monastery had been dissolved, and the friars dispersed. This was henceforth to be the dwelling-place of the Church of Scotland in Peebles for two centuries and a quarter.

The Cross Church: Reformed. A.D. 1560-1784.

With symbolic appropriateness the Church of Scotland, now reformed, resumed her interrupted life in Peebles in a Church which had been a Roman Catholic place of worship for three centuries. The ruins of her ancient Parish Church of St Andrew's were still standing as silent witnesses of the obsolete order. The desolate choir and the desecrated altars spoke eloquently of the vanished ritual. But although apparently suffering an interruption, the continuity of the Church was maintained, and in the ancient Church of the Holy Cross, purged and reformed, the Church of Scotland continued her career, purged and reformed also.

In the county of Peebles, the Churches of Stobo and of Lyne are also pre-Reformation Churches of ancient date; but, unlike the case of the Cross Church, divine service is carried on in them unto the present day. In 1560 every new clergyman and every worshipper had been a Roman Catholic; and many of the former had officiated as Romish priests. In most parishes the buildings which had survived the riots of the Reformation continued to serve as places of divine service to the same people who had worshipped in them in pre-Reformation days, just as they had served their forefathers for centuries. The ritual, the doctrine, the dogma, were revised and reformed; the fabrics themselves were swept and garnished anew; the congregations assembled as of yore. It is indeed an interesting meditation to contemplate Churches such as those of Stobo and of Lyne, both in active use to-day, and to endeavour to realise that all down the centuries for more than seven hundred years, the bells of these village sanctuaries have summoned the sons of the soil and the lords of the manor without surcease to worship God and hear the same evangel delivered to them as to their fathers in the dawn of the Christian era.

The Cross Church of Peebles, which was now to become the home of the Reformed Church of Scotland, was founded by King Alexander III., in the year 1261. It was designed to be the Memorial Church of one Nicholas, an early missionary and martyr, whose calcined remains had been discovered near the spot. With much ceremonial, both of the Church and of the State, the foundation stone had been laid.

When the building was finished, it became the establishment of the Red or Trinity Friars, one of whose missions was to collect money for the ransom of Christian captives among the Saracens, during the Crusades, and later as the victims of Algerine pirates. It is interesting to note in this connection that, centuries after its first institution, the kirk-sessions of the Reformed Cross Church were wont to raise collections for this very purpose, little witting at the time that they were perpetuating a Romish tradition and practice. A master or minister presided over

the Church in its early days. King James III., in the year 1473, was the means of adding to the Church a cloister on the north aspect, in whose apartments a regular convent of friars was housed. At this time also the Church claimed to possess a fragment of the very true Cross on which our Saviour was crucified. This added great lustre to the Church, and became the objective of pilgrimages of all classes of the people, from the monarchs down to the very lowest. All the Stuart sovereigns worshipped in this interesting and hallowed Church, which attained a sacred celebrity in the Middle Ages. Decadence, however, had set in some time before the Reformation of the year 1560. The number of the clergy had dwindled. It did not, however, suffer so severely as the Parish Church had done in the English invasion of the year 1549, so that it became no very difficult matter to adapt this ancient Church of the Trinity Friars to the worship and needs of the Reformed Church in 1560.

The Cross Church Buildings.

What manner of building was this, the first Reformed Church in Peebles? It was an oblong rectangular edifice, measuring 102 feet in length, by 26 in breadth, interior measurement. The height from the ground to the top of the side walls was 24 feet. At first there were no pews or seats, and no galleries. Probably every worshipper brought his own stool, as did Jenny Geddes in St Giles'. There were two doors on the south side, one on the north leading from the cloisters, and one at the west end. There were four or five windows on the south wall; it is uncertain if there were any at first on the north side. To the north aspect of the Church, the cloisters formed a sort of lean-to to the Church, and along with other three arcades, enclosed a rectangular area or court behind the Church. A massive square tower, roofed in with a bartizan, stood at the west end, and in a small canopied niche still existing on its south-west angle, about ten feet from the ground, stood probably a statue of St Nicholas, which, however, would be removed at the Reformation. A large Gothic window, filled in with tracery, lighted the Church from the east. In this ancient, long, and somewhat bare edifice, the burghers of Peebles and the landward parishioners worshipped for two hundred and twenty-four years, and during that period, the Reformed Church underwent its experimental infancy, the alternating phases of its late youth, and ere the congregation abandoned its decaying fabric, the Church had attained the matured repose which was the result of the Revolution Settlement of the year 1690.

[On the 17th of August, A.D. 1560, the Protestant Confession of Faith was adopted by Parliament, and on the 24th day of the same month penal acts were passed against all Roman Catholics: those two enactments legalised the Reformation in Scotland.]

The Early Proceedings of the Reformed Church in Peebles: Summary.

1560, August 18—About noon on this day, Dionysius Elphinstoun of Henderstoun declared in a loud voice, in the porch of St Andrew's ruined Church, "that no ministration of the common prayers was being performed in the place where it ought to be done."

1560, November 20—The bailies were ordained to go to Edinburgh to the Lords of the Congregation to provide a minister and preacher.

1560, November 28—Eight days thereafter the magistrates, convened in the tolbooth, modified to John Dickson, minister of the common prayers in our Kirk of Peebles, forty pounds usual money of Scotland, . . . to be uplifted out of the readiest of the parson's goods and gear.

1560, December 11—The magistrates received from the Romish minister of the Cross Church monastery the keys of the outer door, in response to an order from the Lords of the Congregation. This was with a view to the Cross Church becoming the Reformed Parish Church.

1560, December 12—On the following day it appeared that the new minister, John Dickson, had arrested the corn, lying in the yard in the Old Town, of the Romish archdeacon and rector of Peebles, deceased. This was done as being the readiest of the goods and gear of the former parson of Peebles, out of which the stipend of the Reformed minister was to be paid. But on two burgesses coming forward to act as sureties, the arrestment was relaxed by the bailie.

1560, December 20—The bailies were ordained to pass to Edinburgh to the Lords, and get a minister to shew the true Word of God; and to modify to him a reasonable fee. The inference possibly is that John Dickson had not proved an efficient minister in some way, and that the community desired to have a more competent man to act as minister of Peebles.

1560, January 27—On this day was completed the cession of the Cross Church, to become the Parish Church. It is to be remembered in this connection that at that time the year did not end until March 24.

1561, November 23—"Sir John Allan, as minister of Peebles for the time," was charged on this day not to publish the banns of marriage between certain parties. This was done in the Cross Church, then used as the Parish Church. One infers from this extract that the bailies had not been successful in their quest for a minister

in place of John Dickson, and that they had elected, at least for the time, Sir John Allan, an ex-priest and chaplain, to act as minister of Peebles.

1561, February 5—The magistrates and community on this day elected certain men to serve as elders and deacons. The elders and deacons are then stated to have "elected John Allan to be their minister in times coming, conform to his admission by John Willock and John Davidson, ministers in Glasgow; desiring also John Knox, superintendent of Edinburgh, to admit him in corroboration of the admission by the superintendents of Glasgow." The town treasurer was also ordained to allow John Allan five merks towards his expenses to go to Edinburgh to the preaching and exercise.

1562, June 27—John Dickson was admitted to be *reader* and *exhorter* of the common prayers, by John Willock, superintendent of Glasgow. Dickson possibly had not been found to be qualified to fill the position of *minister* of Peebles, but was now appointed to act as reader, while Sir John Allan, ex-priest, had probably been removed from the ministry. (See page 10, "Life of Sir John Allan.")

1562, July 24—John Dickson addressed the magistrates anent the appointing of elders; and upon the solemnisation of matrimony by those who ought to be married. This looks as if John Dickson were in sole charge by the appointment of John Willock (above).

1562, February 13—John Dickson, the exhorter, summoned before the kirk-session Gilbert Broun, formerly Romish minister of the Cross Church monastery.

1566, July 8—After an interval of four years, John Dickson is still found at variance with the friars, for on that date the bailies warned the ex-Romish minister and friars that if they refused to compear, the petition of John Dickson "shall be holden *pro confesso.*" Nothing more concerning this matter is found in the records.

In 1566, September 30, and again in 1567, October 6, John Dickson was created clerk of court; and in 1568, October 4, Dickson was sworn to use the office of clerkship conform to his gift, for his lifetime, under the common seal. But on January 30, 1569, Sir John Allan, who had been deprived of the town clerkship seven years previously, was restored to that office. Here, then, may be seen John Dickson, reader and exhorter, succeeding as town clerk Sir John Allan, ex-town clerk and ex-minister of Peebles.

1569, June 25—The vicar of Peebles is on this date referred to. His name was Archibald. He is mentioned several times formerly—as chamberlain of Glasgow, and as factor for the Romish rectors of Peebles. Here he is found assigning the glebe to a burgess. It is very probable that Archibald was now nominally only vicar as holder of the glebe, and that he did not possess any ecclesiastical office in the Reformed Church; and that John Dickson was spiritual vicar under the new order.

1570—In this year charges were made against several persons, more especially those of the Dickson family, including John Dickson, reader, of receiving portions of the Church furnishings and goods, from the ruined St Andrew's Parish Church.

1570, February 10—Thomas Cranstoun was called to "show the Word of God truly." His son, Andrew Cranstoun, was at the same time appointed schoolmaster.

In 1571, April 25, Thomas Cranstoun, minister, was appointed to be paid a third of the vicarage of Manor and Peebles.

1571, February 6—The magistrates promised to give Master Thomas Cranstoun, minister, and his son, a resolute answer regarding their stipends.

1573—Archibald Douglas appointed archdeacon of Glasgow and minister of Peebles. He was to be entitled to receive the whole fruits of the parsonage. (Cranstoun was to have received only one-third.)

Resumé of the Early Ministers.

1560—John Dickson, minister for a few weeks, thereafter exhorter and reader.

1561—Sir John Allan, ex-priest, &c. Possibly acting as minister at times during ten years, as no other minister is mentioned.

1570—Thomas Cranstoun.

1573—Archibald Douglas.

As this matter of the early ministers of Peebles is a somewhat involved and obscure study, it has been considered a more convenient and intelligible arrangement to bring all the known facts together as in the foregoing abstract. Any amplification required to be made of any of its statements will come under the proper chronological dates.

Retrospect of the Events Leading to the Conversion of the Monastery Church into the Parish Church of Peebles in Succession to the Ruined Romish Church of St Andrew's.

1559—Alienations of the monastery lands by the clergy.

1559, July 5—Lord Yester secured an option of the Cross Church from the friars, provided they were to be no longer able to retain it.

1560, March 30—The Master of Yester and a company of esquires came to the monastery and terrorised the minister, Gilbert Broun.

1560, December 11—Petition from the inhabitants of Peebles asking from the Lords of the Congregation the Church of the Holy Cross to become their Parish Church. Cross Church granted to the parishioners. Key of the outer door delivered up by the last Romish minister, Gilbert Broun. Various protests made against this occupation of the Church:—(1.) Protest by the minister, Gilbert Broun; (2.) Protest by Dionysius Elphinstoun of Henderstoun (Haystoun), against the abandonment of St Andrew's Church, and the use of the Cross Church as the Parish Church; (3.) Protest by the Master of Yester in favour of the claim by Lord Yester to the Cross Church. All the foregoing protests were, however, of no avail.

1560, January 27—Dissolution of the monastery; dispersal of the friars; the keys of the Church handed over by the last Romish minister, Gilbert Broun; the

Cross Church becomes the Parish Church of Peebles. (See *The Church and Monastery of the Holy Cross.)*

TEMPORARY MINISTERS.

On November 25, 1560, previous to their obtaining possession of the Church, the bailies were ordered to proceed to Edinburgh, to consult with the Lords of the Congregation regarding a minister for Peebles. Eight days thereafter the magistrates assigned a stipend of forty pounds per annum to one John Dickson, minister of the common prayers in our Kirk of Peebles. Nothing is known concerning the previous career of this provisional minister: possibly he was of the family of Dickson of Winkston.

It is a legitimate inference that John Dickson was speedily found to be unsuitable or unqualified to act as minister of Peebles, because within one month the magistrates were again ordained to journey to Edinburgh, and get a minister to show the true Word of God.

The result of this second journey does not appear. Probably it was unsuccessful, for in ten months (1561, November 23), Sir John Allan is found referred to as "minister of Peebles for the time." Now, John Allan was a native of Peebles, and had lived in the town all his life. His intellect seems to have been the most acute of all those flitting across the stage at this time; and during the preliminary dearth of educated clergymen from among the ex-Romish priests, it is probable that he was selected to act as temporary minister until better provision could be made. He had been a lawyer and notary public. He had also filled the office of town clerk; and latterly had been one of the chaplains in the old Parish Church of St Andrew's. Intellectually, then, if not spiritually, John Allan was possessed of certain qualifications which enabled him to act as minister for the time.

John Dickson, erstwhile minister, was now styled exhorter.

[The reader or exhorter was intended to be temporarily employed until a minister could be secured. It was his duty to read the common prayers and scriptures to the congregation, but not to administer the sacraments. If he were able, he might add an exhortation to his reading; and in process of time, if this training achieved efficiency, he might even be raised to the position of minister.

[The *English Prayer Book* was at this time read in the Parish Churches of Scotland, but after a short time it was replaced by *The Book of Common Order.* This was a version of the liturgy in use in the Reformed Churches on the continent. By this book, the service of the Church of Scotland was regulated until 1645.

[The first part of the service was conducted by the reader from the lectern. It consisted of praise, prayer, scripture, and, at some places, decalogue and creed. The minister then entered the pulpit, and knelt for private devotion. He began with one prayer, or two prayers with praise between. After this, there was the sermon, then a prayer of intercession, and finally the benediction. Conceived, as opposed to read prayers, always formed part of the service. If the minister were absent, the reader conducted the service, which was then wholly devotional.

[In all the towns, and in the principal villages, there was daily morning and evening prayer in the Churches, and in many places the Churches remained open all day for the private devotions of the people.]

Life of Sir John Allan,

Priest, Notary Public, Town Clerk, Curate of St Andrew's, Chaplain of St John's, *interim* Reformed Minister of Peebles, Contractor for the Town Wall, &c.

At this point an interesting study may be made of one of the Romish chaplains who became a convert to the new faith.

Sir John Allan, whose personality is one of the most interesting of those of the Reformation period, was born about the year 1517. His father, John Allan, was married twice—first to Janet Gibson, who had a son, afterwards Sir Andrew Allan; and later, to Marion Gibson, mother of Sir John Allan. These ladies may have been sisters.

The worthy burgess owned a land and biggin in the Crocegait of Peebles, and either he or his widow, Marion Allan, had burdened the property with an annual payment of eight shillings. This sum the widowed mother conferred upon her own son, Sir John, who was now aged 27, and a priest. Sir John Allan, with consent of his mother, and probably with a lively sense of favours to come, made a gift of the annualrent of eight shillings to the dean of Peebles, Master John Colquhoun, chaplain of the altar of SS. Peter and Paul. The dean utilised the money in purchasing, on behalf of his own soul, anniversary services to be performed by the succeeding chaplains at his altar, regularly as the date of his decease should come round. But long ere the death of the dean occurred, Sir John Allan redeemed the sum of eight shillings on the property by the payment in one sum of eight pounds; so the arrangement came to an end. This was on April 20, 1555.

In the year 1546, Sir John Allan had succeeded in obtaining the ancestral biggin from his brother-german, Sir Andrew, to whom it had come as the son of John Allan and Janet Gibson. Two months thereafter, when Sir John was aged 29, he was created a notary public, under apostolic authority, by Mr Richard Bothwell, doctor in civil and ecclesiastical laws.

1550, March 15—At this date Sir John Allan is found acting as curate of Peebles. It was on this day that William Kello, priest, and factor for the archdeacon of Peebles, Mr Alexander Dik, gave to the curate letters concerning the arrears of certain teind meal belonging to the parsonage of Peebles, at the instance of the archdeacon against John Hay, burgess of Peebles. Thereupon John Hay, during high mass in the Church, before all the parishioners, offered to account with the archbishop, and make full payment for the same.

1551, June 19—An execution was taking place upon the Kingsmuir. Thomas Melrose, with the rope around his neck, was on the point of ascending the fatal ladder. Whereupon he declared in a loud voice, and as he should answer before the Supreme Judge, that all the goods on Upper Kidston, and in possession of Andrew Melrose, his son, as well as the growing corn on Upper Kidston, had all been assigned to him at the feast of Martinmas, in the year 1549. Sir John Allan was present at this execution and dying declaration; so also were Sir William Tunno, Sir John Thomson, and other priests and notaries.

1557, August 4—Sir William Tunno, vicar of Manor, was dying, and desired to

make a death-bed protestation against any relapse of sinful nature during his latest moments. Sir John Allan was present as chaplain and notary public, along with other burgesses and also the brother-german of the dying chaplain.

1558, July 28—The Inquest refers the answer of Sir John Allan, written upon the annuals of St John's altar, to the bailies, because the treasurer was aye ordained of old to pay the same, conform to his infeftment, and as their books purport of old, and to sight their accounts, and pay the annuals restand to him; and thereupon the said Sir John asked enrolment of court of the said deliverance.

1558, January 16—The Inquest ordained Sir John Allan to be presented to the prebendary of St James's altar, within the Collegiate Church of St Andrew's, and to receive, uplift, and intromit, with all the annuals pertaining to it, both in Peebles and in Edinburgh, in all time coming.

1560, September 29—Sir John Allan created town clerk of Peebles.

1560, December 20—Sir John Allan, priest, was ordered to abstain from Margaret Dik. Was this lady a daughter of Archdeacon Dik? It was on this selfsame day that the first General Assembly of the Reformed Church was meeting within the Magdalene Chapel, Edinburgh.

1561, July 19—The bailies instructed the treasurer to answer their common servant and orator, Sir John Allan, prebendary of St John's altar, concerning twenty-eight pounds of the annuals of the said altar owing to him byegone; and to do so annually in times coming.

1561, November 23—From an entry under this date, it would seem as if John Allan were acting, at least for a time, as minister. This also although John Dikesoun was mentioned in November 1560 as minister of the common prayers in the kirk of Peebles. From other references, however, it would seem more likely that John Dikesoun had not proved to be fitted for this post, and that he acted later as reader and exhorter. However, returning to John Allan: On the day already mentioned, Thomas Tuedy, on behalf of Christina Miller, promised spouse of John Bullo, charged John Allan, notary, *as minister of Peebles for the time being*, to refrain from publishing the banns of marriage between John Bullo and Elizabeth Lauder, in the Cross Church, then used as the Parish Church, about 11 A.M., in presence of Mr John Colquhoune and other three burgesses. John Bullo, however, asserted that he had not made a promise to Christina Miller, and that he was quite free to marry Elizabeth Lauder.

1561, February 5—On this day the bailies, council, and community had chosen ten elders and eight deacons. The elders and deacons *have elected and chosen John Allan to be their minister* in times coming, conform to John Willock and John Davidson, ministers in Glasgow's admission; desiring effectuously John Knox, superintendent of Edinburgh, to admit the same by his subscription manual in corroboration of the superintendent's admission at Glasgow. Thereupon the said John Allan asked instruments, and protested for the names of the said elders and deacons for the enrolment of court. And further ordained their treasurer to answer the said Sir John of five merks of money out of the common good to go to Edinburgh to the preaching and exercise, to bear his expenses.

It seems tolerably certain that Sir John Allan did not continue for any length of time to act as minister of Peebles, for on June 27, 1562, John Dickson produced a testimonial and admission, dated the 20th of that month, whereby John Willock, superintendent at Glasgow, appointed him to continue at Peebles, where he had dwelt for the space of three years bye-past, there to use the common prayers and exhortations to the people according to the portion of his gift—"To be, I mean, reader and exhorter there." Probably now, for the next eight years, John Dickson, reader and exhorter, held sole charge of the Reformed Church of Peebles.

In July 1563, Bailie William Dikesoun removed the court books out of the town clerk's possession; against which act of spulye, however, Bailie John Wichtman protested. His reason was that the council and community had not consented thereto, nor had they discharged Sir John Allan from his post, considering that no "notour fault" had been proved against him. He desired his colleague therefore to restore the books to Allan.

In the following October, at the time of the election, John Dikesoun and Sir John Allan were created clerks until they should be discharged.

On December 10, 1563, the council ordered Sir John Allan to deliver up the common books so that they might be conferred upon their clerk, John Dickson. And ten days thereafter, Treasurer William Dikesoun, on behalf of the bailies and council, affirmed that Allan was not worthy to use the office of burgh clerkship, and that he had been discharged for reasonable causes, especially because he kept in his company an unclean person, who was not joined with him in the bands of matrimony. For this, there may have been the plea put forward by Hill Burton, that the priests morally led a life of *quasi* married domesticity. Allan was farther charged with rebelling against the ordinance of the provost and bailies. Allan's plea was that the clerkship was his for life; and he protested against the loss of his emoluments. The bailies replied that Allan had not produced a letter authenticated with the common seal of the burgh, but only a "frivoll allegance."

1563, December 20—Sir John Allan had acted as town clerk since 1551. On this day it was thought proper to discharge him from this office, as he declined to marry the lady with whom he lived, notwithstanding many warnings from the authorities. She had a daughter, named Katharine Allan.

1563, last day of February—Sir John Allan appeared before the examiners of notaries at Edinburgh, and produced his instrument of creation and his protocol book, and was duly admitted by the Lords of Session to practise his vocation. He is designed as notary public and common clerk of the burgh of Peebles, aged 46, unmarried, a native of Peebles.

1564, June 7—David Crychtoun appointed burgh clerk; and for a few years Allan was out of office, though he continued as a notary.

Later, on September 27, 1564, Sir John Allan, acting this time as a notary, granted to Katharine Allan and Margaret Dik, her mother, sasine of a property on the north side of the Briggait. (Katharine Allan was Sir John Allan's own daughter.)

In 1566 and again in 1567, John Dickson was created clerk of court, and in 1568, October 14, Dickson was sworn to use the office of clerkship of the burgh conform to his gift, . . for his lifetime, under the common seal. (This John Dickson was John Dickson, the reader and exhorter.)

1567, April 7—The bailies ordered all priests to compear and produce the gifts of their altarages.

1567, April 28—All priests within our city of Peebles to convene at next court; and John Allan and Gilbert Tweedy personally to produce their titles at next court. Accordingly James Davidson, now aged and blind, John Allan, and Gilbert Tweedy all duly compeared; and demanded from the bailies sitting in judgment the true extract of their foundations and evidents alleged to be in their custody. The judge, however, took instrument and act of court that no evidents had been produced before the court by the said priests, but only a deluding allegation, and therefore repelled the same *simpliciter.*

1567, July 30—Sir John Allan, however, must have been in the right, as on this date the judges decerned Thomas Foster's land to content and pay yearly to John Allan, prebendary of St John's altar, forty pence annualrent, conform to the infeftment produced in judgment on September 26, 1525; and ordains Janet Lauder, relict of the late James Frank, to pay so far as extends to her infeftment, providing there be as much defalcate, conform to the act of Parliament.

1569, October 3—John Allan to be reponed as town clerk.

On January 30, 1569, Sir John Allan, "who was spulyeit of his office by the space of seven years byegone," was restored to the clerkship. John Dickson and David Crychtoune were ordered to deliver up the books and papers to Sir John Allan, whose appointment was ratified in 1572.

In 1570 Andrew Frank used injurious words upon Sir John Allan, clerk, stating that he could prove the said Sir John "ane false and fenyeit notarie!" Frank was put in prison till he should make good his words, but broke ward, and is heard of no more.

Sir John Allan, during the whole Reformation period, comes forward as the most prominent personality in the burgh. Certainly he appears as the best educated man, and the holder of most of the appointments. Probably during those ten years of unsettlement following upon the religious revolution of the year 1560, Allan would prove to be a very useful, if maybe a somewhat unscrupulous official. He could carry on the municipal business of the town; as a notary he had his private legal practice; his rite of ordination as priest would possibly permit of his celebrating marriage and baptism during the want of a regular minister of the Reformed faith; and divine service of a kind could be carried on in the Cross Church by himself and John Dickson conjointly. By such methods the cure was served until the appointment of Thomas Cranstoun as the first regular minister of Peebles of the Reformed religion. Thereafter, in the year 1572, Allan, confirmed in his clerkship, is seen, along with one Lauder, contracting to build the town wall, which circumstance fitly closes all that is known at present of this versatile priest.

The Government of the Reformed Church: Divine Service.

[From 1560 to 1572 the government of the Church was by Presbytery; its officials comprised superintendents (who might be laymen), ministers, readers, elders, deacons.

[In the *First Book of Discipline*, the country was intended to be divided into ten divisions, presided over, each, by one superintendent. He was to erect Churches, appoint ministers, and preach in places which had no pastor. In addition, he was to preach at least three times a week; was not to remain in his town of residence for more than three or four months at a time; while visiting, he was not to remain in any one place for longer than twenty days; must examine into the life, diligence, and behaviour of ministers and people; see the youth instructed, and the poor provided for; and take cognisance of all misdeeds calling for the discipline of the Kirk. The office was intended to be temporary, not perpetual; it might be given straight away to a layman; admission to it was by means of the Presbyters; and the superintendent was subject to the correction and censure of the Presbyteries; and possessed no exclusive powers of ordination such as bishops have.

[The office of minister has never changed down to the present day.

[The reader was intended to be a temporary substitute in those parishes which as yet had no minister; he might not dispense the sacraments.

[Elders were to be men with the best knowledge of the scriptures, of the purest life, and most honest conversation. They were to assist the minister in the public affairs of the Kirk, and in admonitions to evil-doers. They were to take heed to the life, manners, diligence, and study of the minister; to admonish, correct, and along with the superintendent and the Kirk depose him if necessary. Deacons were to receive and dispone alms, collect rents, and assist the minister and elders in judgment. Elders and deacons were to be elected for one year only.

[Holy Communion was recommended to be celebrated four times a year; baptism to be in the Church at convenient times; marriage upon a Sunday in the presence of the Church, and after proclamation of banns; funerals were to be conducted without any ceremony. The *Common Prayers and Order of Geneva* superseded the *First Book of Edward VI.*, which had been the early guide of the Reformers. A metrical version of the Psalms was bound up with it. John Knox had the principal hand in composing it, and he used it while he was located at Geneva, hence its alternative name. In it were morning and evening prayers, an order for baptism, an order for communion, for marriage, for the visitation of the sick, and later, forms for election of superintendents and ministers, for excommunication, and for public repentance. The minister authoritatively absolves the penitent of his sin, and declares it to be loosed in Heaven.

[With regard to the patrimony of the Kirk, the *Book of Discipline* proposed to divide the revenues into three parts—for the maintenance of the ministry, the education of the youth, and the support of the poor.

[*1560, December 20*—The first General Assembly was held at Edinburgh. There were no members present from Peeblesshire, unless Walter Balfour, "for the Kirk of Linton," be one. There are, however, three Lintons.]

Contemporary Minister.

[*1560—Eddleston*—George Hay was parson both of Eddleston and Rathven, by dispensation of the Pope, and the double appointment was confirmed at the

Protestant Reformation. In 1568 he was rebuked for neither preaching nor administering the sacraments. Thereafter he appears to have gone to Rathven.]

Sacred Tune.

[*1560*—"Weimar" (51 and 166, Scottish Hymnal), by Melchior Vulpius (1560–1616).]

Miscellaneous.

1561—In 1561 the vicarage of Peebles was let to the parishioners for forty-two merks: formerly it had yielded £60. The vicarage glebe then measured sixty acres.

1561—On June 21 it was ordered that all poor folk and decrepit bedells were to be harboured in the west vault under the tolbooth. It is curious that there is no word regarding the almshouse of St Leonard, which is supposed to have been situated in this vicinity, at the west end of the High Street, and in the establishment of which a former minister of the Cross Church had the principal part. Probably thus early it had passed into the possession of the Hays of Yester.

On June 21 also it was resolved that the town treasurer, along with another, collect the charity and alms for the poor for the next month, beginning on the following Sunday, and the alms to be distributed among the poor folk and bedells.

Many who were living in sin were to be publicly punished, others were to be banished from the town. The masters of servants who committed certain sins, and still maintained them, were to be fined £10, the sinners themselves to be burned on the cheek with a hot iron; and all slanderers to be banished from the town.

Political.

[In the political world, the event of great interest to the people of Scotland was the return of Mary Queen of Scots from France, whither she had been sent as a child. She was but eighteen, but at that brief age she had been married and was now a widow, had been Queen of France, and from her cradle was Queen of Scotland. The date of her landing at Leith was August 19, 1561.]

Discipline.

On October 14, 1561, the Inquest ordained a certain man to appear on the following Sunday before the congregation, and there ask forgiveness of Marion Stevenson. If he should refuse, he was to be bound to the Cross on a market day, with a paper about his head, and there remain publicly for twenty-four hours.

The Benefices.

[*1561, January 27—The Book of Discipline* was subscribed in the tolbooth of Edinburgh. It held that six acres, if there be so much of the glebe, be always reserved for the minister. The ratification of the *Book of Discipline* was refused at the third General Assembly, and thereupon the barons craved provision for the ministers. It was then devised that the Kirkmen shall intromett with two-thirds of the benefices, and that the third part be lifted for the use of the minister and the Queen. In the end, sums of 100 merks to 300 merks formed the meagre stipends modified to ministers.]

The First Elders.

On February 5, 1561, the bailies, council, and community chose and elected certain persons to be elders and deacons, both in the burgh and land; to use their office truly for the setting forth the glory of God and His true and faithful Word, and punishment of transgressors of His holy commandments, conform to the laudable use and rite of other burghs, to be observed inviolable in all times coming. *Elders*—James Robesone, John Scot, John Wychtman, James Frank, James Tweedy, William Dickson, sen., John Fresall, Thomas Tweedy, Denys Elphinstoun, Thomas Tweedy, captain. In this list it is good to see Dionysius Elphinston taking office. He it was who protested against the abandonment of the old Church of St Andrew's, and also against the first minister, John Dickson. *Deacons*—Archie Scott, Alexander Lauder, David Robesoun, jun., Patrick Newtoun, James Wilson, Roland Scot, William Dickson, and in his absence, John Dickson.

Not one of the older clergy of the Cross Church appears to have had office in the new Church; it is not certain as regards the clergy of St Andrew's, with the exception of Sir John Allan, who certainly did officiate.

John Allan as New Minister (Interim).

On the same day the elders and deacons elected and chose John Allan to be their minister in times coming, conform to John Willock's and John Davidson's, ministers in Glasgow, admission, desiring effectually John Knox, superintendent in Edinburgh, to admit the same by his manual subscription, in corroboration of the superintendent of Glasgow's admission. The treasurer was ordained to grant five merks of money to bear his expenses to go to Edinburgh to the preaching and exercises.

The Church's Patrimony.

[Regarding the patrimony of the Kirk, it is fitting to make a few remarks before proceeding farther. It has been mentioned that of the revenues of the Romish Church, two-thirds were to be allowed to the old Romish clergy, bishops, abbots, and priests. The remaining third was to be divided between the Crown and the Reformed Church. Whence did the enormous revenues of the Church originally come? An answer is supplied very fully in the ecclesiastical history of St Andrew's Church, which was the ancient Parish Church of Peebles; and as was the case in one parish, so also was it with all.

[Pious donors were in the habit of assigning to the Church, or to some special altar in a Church, pieces of land, dwellings, or other properties. They also frequently gave gifts of money or articles of value to the Church. Again, instead of actually resigning a piece of land away from their own possession, such lands, parks, or tenements were frequently burdened by the payment of an annualrent to the Church or altar. This constituted an inalienable duty paid by the land to the Church, and at any time in the future, when such properties changed hands by sale or by inheritance, they were taken over by their new owners in full cognisance of the burden upon them, on which account their purchase price was so much the less. Mills also, which were very numerous, there being one in almost every parish, paid to the Church a small part of the price received for grinding the corn of the parishioners.

Finally, there were the teinds. The teind was a tithe, or tenth part, of the produce of the land which from time immemorial had been devoted to the Church. There is no written record of their origin; they were a tradition from Jewish history. No accounts were kept, for none were needed. When the harvest was reaped and gathered into stooks, but before it was gathered in, it was the custom of the minister to traverse the fields, selecting every tenth sheaf as his teind sheaf. So also with the animal produce of the farm, every tenth of the young of the farm stock went to the minister. In seaside parishes the case was similar, the tenth part of the harvest of the sea was paid to the minister as his teind. By mutual consent, teinds might be commuted, and instead of being paid in kind an annual payment in money might be accepted by the minister, reckoned on an annual average of the value of the produce. And what was true of the parishes was true also, but in a far larger manner, of the abbeys and monasteries. Their revenues, derived from teinds, feu-duties, annual-rents, gifts, penance money, mill-multures, and priests' fees, were enormous. Only, in this connection, a great abuse was generally perpetrated. The greater tithes of a parish were claimed by the monastery or abbey, and only the smaller payments were left to sustain a vicar, who had to discharge the priestly duty on a meagre stipend. This very thing was done by the Cross Church monastery of Peebles. The convent absorbed the greater tithes of the parish of Kettins, far away in Forfarshire, and maintained a vicar in that parish out of the smaller tithes only.

[The revenues of the Reformed Church, then, were derived from that Church's share of the THIRD PART of the Romish revenues. The Crown was to have the remainder of the third.

[But two-thirds still remained to the Romish clergy. After the Reformation, these were free to marry; many did so, and bequeathed to their children the patrimony of the Kirk. This was specially the case with the great prelates, many of whom were created lords of the abbey lands, such as Lord Lindores, Lord Balmerino, &c. Grants from the Crown of these same abbey lands in most cases accompanied the granting of the titles, and in this way were created great territorial families. Much of the Church property, too, was simply seized by neighbouring proprietors without much show of justice. And it has been shewn how, for instance, Lord Yester made an agreement with the minister of the Cross Church monastery to assign the properties to him when the friars were no longer able to retain them. In any of these ways, then, was it possible to alienate and secularise Church lands. No wonder, therefore, that the Reformed Church began its career as a poor Church, and that the liberal schemes of Knox for the Church, for education, and for the poor were perforce inadequately carried out. The Church of Scotland owes nothing to the Crown; on the contrary, the Crown and the heritors owe a very great deal to the Church.]

FATE OF CHURCH VESTMENTS.

1561, March 2—The Inquest ordained the vestments to be rouped, and whoever will give most therefor, to be answered thereof between this and Wednesday next. The money gotten for them to be distributed to poor householders, with the advice of the bailies and council.

1561, March 4—The council has chosen James Tweedy and seven others to give in the names of the poor householders and poor folk within their quarters of the town, as they have most need, conform to their indigence, in order that the money obtained for the vestments may be distributed among them at their discretion.

Sinners.

1561, March 4—The council ordained at the same time that the deacons, every one in his own quarter, should give up truly all manner of sinners to receive their correction, by their advice and advice of the council, in order that condign punishment may be applied to them as God's Word doth appoint; and that the same act be put to execution, and that the said offenders' names be registered between this and the 12th day of March.

The Book of Geneva.

[*1562*—The General Assembly enjoined the use of the *Book of Geneva* in the administration of the sacraments, the solemnisation of marriage, and the burial of the dead.]

John Dickson Confirmed in Office as Reader and Exhorter.

1562, June 27—John Dickson, who was admitted reader and exhorter of the common prayers by John Willock, superintendent of Glasgow, produced this testimonial of admission thereto:—"Know ye, loving Christian people, that, as well upon old experience, proof, and faithful witnessing of the life and conversation of John Dickson, I have appointed him to continue in Peebles, where he has dwelt for the space of three years past, there to use the common prayers and exhortations unto the people, according to the portion of his gift; to be, I mean, reader and exhorter there, praying you, according to the rule of Paul, to use him godly and charitably, that he may be comforted in his office, as appertains to the duty of Christian persons. Subscribed with the said John Willock's hand, at Glasgow, 20th June 1562."

John Dickson and the Magistrates.

1562, June 24—"Sirs, bailies, council, and community of the burgh of Peebles,—Your servitor, John Dickson, humbly shews your masterships, desiring you now at present convened, to appoint elders to watch over the Kirk, who have the fear of God before them, through whom vice may be punished agreeable with the will of God as is revealed in His evangel, and our Reformed Kirk be ordered as other Kirks are; that your masterships, obeying the Word of God, may have His blessing, and also your knowledge opened by the instruction of His eternal spirit, and especial that punishment may be applied to those persons who will not complete the bond of matrimony, which in the presence of God is wickedness, so that without correction your town shall be a very Sodom and Gomorrah, and all because that no correction is applied to it by your masterships; so, if you omit this to be undone, God will punish you who are hinderers of His purpose. And this present letter is to exonerate me in the presence of God, who has often reproved the same by my writing, requiring your masterships' answer, you always having the fear of God before you; and for no partiality for any person, stay this which you know is agreeable to the will of the Eternal Judge who has set you in authority." This is perhaps the earliest instance in the history

of the Reformed Church of Peebles in which the Church invoked the aid of the civil power. This was the first step in a course which was ultimately to lead the Protestant Church to rival the Spanish Inquisition with all its horrors—a policy by which thousands of old wives were to be branded as witches after being judicially tried by kirk-sessions, and finally handed over to the civil authorities for execution, either by burning or drowning.

Repairs on the Church.

1562, October 16—The council ordains the treasurer to purchase two dozen planks for the repairing of the Kirk, and two common ladders to be got, and divots till the time comes to be laid in the tolbooth.

Church Linen.

1562, October 16—Ordains the bailies, along with James Wilson and John Dickson, to deal the linen cloths in the steeple to the poor folks as they think expedient, and who have most need. These were the old Church linens formerly used in the Romish services.

The Minister.

1562, October 24—The minister obliges himself to grind all his corn in time coming at the town's mills, under the penalty of doubling the multure.

Schoolmaster.

1562, October 24—The council ordains the schoolmaster from this hour forth to wait on the teaching of the bairns, and they exonerate him from all other pleasures, and therefore give him forty shillings to help him to get a gown; and as he makes cause in teaching the said bairns, and as they increase in science and knowledge, the said forty shillings to be given freely to him; and failing thereof, the said forty shillings to be allowed in his fee, and thereafter to provide for himself.

The New Superintendents and Ministers.

[*1562, December 25*—At the General Assembly, convened this day, superintendents were tried. One was found slack in visitation, stayed not at Kirks for ordering necessary affairs, was much given to worldly affairs, slack in preaching, rash in excommunicating, sharper in making acts for payment of small tithes than became him. Another was found to have very many Popish priests, unqualified, and of vicious life, admitted as readers in his diocese. That young men were admitted to be readers and exhorters without that trial and examination as ordered in the *Book of Discipline.* That gentlemen of vicious life were chosen to be elders. That sundry ministers made no residence at their Kirks, did not visit the sick, came too late on the Lord's Day, and the people wearied on them. That the youth were not instructed. That ministers did not resort to the exercise of prophecying (preaching).]

Kirk Bells.

1562, February 13—The treasurer is ordained by the bailies and council to

take down the bells out of St Andrew's Kirk, and hang one of them in the Cross Kirk to ring to common prayers; and the other bell to be laid in the steeple (of the tolbooth) to be preserved; and to build with the wood of the staircase and timber in the High Kirk seats in the Cross Kirk for ease of the parishioners.

To the Parishioners.

1562, February 13—Ordains all parishioners, both from burgh and land, who resort to the prayers, to compear and make their obedience at prayer time and other times without any disturbance in time coming; and that none make going and coming in Kirk or kirkyard nor any other enormity in time of prayers.

Gilbert Broun, ex-Romish Minister of the Friars.

1562, February 13—On the same day, John Dickson, exhorter, took a writing to the effect that he required Gilbert Broun to appear on Thursday next before the elders, that notice might be taken of his conversation; but Gilbert denied that he would appear, alleging that they were not his masters; also the said Gilbert asserted in the judgment-seat of the burgh of Peebles that John Dickson backbited him; which John Dickson required proof of, otherwise Gilbert to be punished according to his demerit.

The Service of Praise.

English Psalters.

[*1547*—Thomas Sternhold's contained nineteen renderings.

[*1549*—Second edition of above. Had forty-four psalms. Seven of these were by Rev. John Hopkins. This edition was the foundation of both the English and Scottish complete psalters.

[*1556*—The congregation of English refugees at Geneva brought out *The Order of Geneva*, or *The Book of Common Order*. It contained the forty-four psalms of Sternhold and Hopkins; also seven new renderings by W. Whittingham. Every one of the psalms in this collection was transferred to the Scottish Psalter, along with forty two of the tunes.

[*1560*—A new edition was published at Geneva, with fourteen new psalms.

[*1561*—Another edition came out, with twenty-five more, the total now being eighty-seven.

[*1562*—The psalter was completed and published in England. In this perfected edition, the forty-four psalms of 1549 were retained; of the forty-three added at Geneva in 1556-61 twenty were retained, twenty-three rejected. The eighty-six renderings required to finish the work, and a duplicate of Psalm 51, were all new.]

The Genevan Psalter.

[In 1539, when Calvin was in Strasbourg, he compiled a small collection of psalms with tunes, and in it are found twelve of Marot's versions, but with a spurious text. Clement Marot had made at various times versions of several psalms to the number of thirty, which were collected into a volume about 1542. Before this they had circulated in MS., and were published with an incorrect text at Antwerp in 1541.

[Calvin's Strasbourg collection was the basis of the true Genevan Psalter, which Calvin prepared when he returned to Geneva in 1542. It included Marot's thirty psalms. Later, Marot added nineteen more, which, with The Song of Simeon, make up Marot's fifty psalms. The Genevan Psalter remained thus till 1551, when Beza added thirty-four new versions, making eighty-three in all. In 1554, he added six; in 1555, one; and the remaining sixty in 1562.

[In the Psalter of 1562, the number of distinct tunes is 125. Of these, two are for the Decalogue and The Song of Simeon. This leaves twenty-seven psalms to be sung to the tunes of other psalms.

[The following tunes are from the Genevan Psalters:—"Calvin" (47, U.P. Hymnal; 222, U.P. Psalter; is the same as "Commandments"). "Carmel" (6, Psalms and Paraphrases; 1551, set to Psalm 35). "Commandments" (8, Psalms and Paraphrases; 6, 20, 284, 311, Scottish Hymnal; 33, Free Church Hymnal; 3, Scottish Psalter; set to the Ten Commandments). "Lausanne" (281, U.P. Hymnal; 1543, set to Psalm 118). "Old Hundredth" (26, Psalms and Paraphrases; 135, Scottish Hymnal; 224, U.P. Psalter; Doxology 3, U.P. Hymnal; 15 and 16, Scottish Psalter; 20, Free Church Hymnal; 1551, set to Psalm 134). "Old 117th" (43, Free Church Hymnal; 1551, set to Psalm 127; also afterwards, 1562, to Psalm 117). "Old 124th" (203, U.P. Hymnal; 217, Psalms and Paraphrases; 214, Scottish Psalter; 1551, set to Psalm 124). "Old 134th," or "Saint Michael" (125, Free Church Hymnal; 162, U.P. Hymnal; 202, U.P. Psalter; 197, Psalms and Paraphrases; 58 and 239, Scottish Hymnal; 1543, 201, Psalms and Paraphrases).

[John Daye, printer; born, 1522, died, 1584; published in 1562 *The Whole Book of Psalms.* In it are found—"Old 61st" (41, U.P. Psalter). "Old 68th" (173, Psalms and Paraphrases; 185, U.P. Hymnal). "Old 81st" (186, U.P. Hymnal; 124, Scottish Hymnal; 174, Psalms and Paraphrases). "Old 137th" (175, Psalms and Paraphrases; 37 and 254, U.P. Hymnal; 215, U.P. Psalter; 81, Free Church Hymnal; 114, Scottish Psalter). "Rochester" (94, 98, 190, Scottish Hymnal; 29, Psalms and Paraphrases). "Day" (54, Scottish Psalter; 47, Free Church Hymnal; 12, Scottish Hymnal; 128, Psalms and Paraphrases, where it is named "Saint Flavian").

[In the 1563 edition are found:—"Old 44th" (182, U.P. Psalter; 97 and 200, U.P. Hymnal; 172, Psalms and Paraphrases; 59, Free Church Hymnal; 113, Scottish Psalter). "Preston" (225, Psalms and Paraphrases). "Saint Michael" (201, Psalms and Paraphrases; 58 and 239, Scottish Hymnal). "Old 134th" (162, U.P. Hymnal; 202, U.P. Psalter; 125, Free Church Hymnal; 197, Scottish Psalter).

[Christopher Tye; graduated in 1537. His tunes are:—"Apostles' Tune" (220, Psalms and Paraphrases). "Dundee" (57, Scottish Psalter; 1, U.P. Psalter; 69, Psalms and Paraphrases). "Gethsemane" (41, U.P. Hymnal; 179, Free Church Hymnal). "Southwark" (151, Psalms and Paraphrases; 161, Scottish Psalter; 53, Free Church Hymnal; 154, U.P. Psalter; 94, U.P. Hymnal). "Winchester" (165, Psalms and Paraphrases; 178, Scottish Psalter; 23 and 203, Scottish Hymnal; 291 and Doxology 2, U.P. Hymnal).

["Coleshill" has been apparently in use for centuries in Scotland. It is an altered form of "Dundee" or "Windsor." It was used on Communion Sundays to Psalm 103; it now occurs in the "Cameronian's Dream," by Hamish MacCunn. Can be sung to "Jehovah! hear Thee in the day," also to "God is our refuge and our strength."]

Queen Mary in Peebles.

1563, August 28—Queen Mary granted letters of protection to the burgesses of Peebles.

Ruins—Chalices—Schoolmaster.

1563, October 22—Evidently in the beginning the magistrates did not desire the demolition of the old Church, which had served the parish since 1195, for on the above date the treasurer was warned not to meddle with Geddes' Aisle, an aisle or chapel in the old Church (St Andrew's), nor any other person in time coming.

On December 10, in the same year, the Council ordained that one of the chalices, which had been laid up in the steeple of the tolbooth for secure preservation, should be melted down and made into money at the bailies' pleasure.

On March 9 the schoolmaster was ordered to attend to the bairns, and not go a-hunting or other pleasures in time coming, without the licence of the aldermen (a new word), which if he fail in, he shall be deposed from office.

Lord High Commissioner.

[In the General Assembly it had now been arranged that the Queen should send some one to watch the debates. This was the beginning of the office of Lord High Commissioner.]

John Knox's Marriage.

[*1564*—The great Reformer was now verging upon sixty, and was a widower. In this year he married for the second time, the bride being Margaret Stewart, daughter of Lord Ochiltree, in her teens. Here is the description taken from Nicol Burne's *Disputation:*—Riding there with a great court on a trim gelding, not like a prophet or an old decrepit priest, as he was, but like as he had been one of the blood royal, with his bands of taffety fashioned with golden rings and precious stones; and as is plainly reported in the country, by sorcery and witchcraft did so allure that poor gentlewoman that she could not live without him; which appears to be of great probability, she being a damsel of noble blood, and he an old decrepit creature of most base degree of any that could be found in the country.]

The Bell.

1564, May 11—The most part of the council, along with the bailies, convened in the tolbooth of Peebles, ordains the bell to be sold that is in the steeple (of the tolbooth) to any person who will give most therefor, and to take no less per stone weight than twenty-four shillings. And appoints the two bailies to sell the same to relieve creditors that they have ado with, in respect to the debt that the town is in at present.

The Friars and their Pensions.

1564, July 20—The pensions of the ex-friars of the Cross Kirk monastery had fallen into arrear; this was a cause of complaint among them against the former minister of the monastery, Gilbert Broun. He on his part desired some profit to be

made out of the ornaments, vestments, and jewels in safe keeping at Neidpath and Chapelhill; and also that the payment of the Queen's share of the third part of the benefice might be discharged. If these two things were managed, he promised to satisfy the claims of the friars, and augment their pensions by the addition of four merks annually.

The Prebendaries of the Old Kirk.

1564, October 20—On this day the magistrates ordained that all prebendaries whatsoever of the Collegiate Kirk of St Andrew's were to attend the exhortation three days in the week; and to sing the psalms, and do God service, under the penalty of sixpence for each day that they failed. The officers were to poind for the same; and they admitted Patrick, the collector, to uplift the same, and note the absent ones in time coming; and that the said fines be disponed among the poor at the sight of the bailies. These prebendaries were still drawing the revenues of their altars, for which they were performing no service; they were not even as clergymen attending the week-day exhortation in the Cross Kirk. This they were now ordered to do.

Knox's Liturgy.

[*1564*—During the course of the two preceding years, the *Book of Geneva* in Scotland had been modified and enlarged. New prayers from continental sources had been inserted; others, which had been in use in Scotland previously, were added; and the psalter was completed. In the General Assembly of this year every minister, exhorter, and reader was ordered to procure a copy, and use the order therein contained in prayers, marriage, and in the sacraments. The *Book of Geneva* thus remodelled is known as *Knox's Liturgy*, or *The Book of Common Order.* It embodied the law of the Church as to its services from 1564 to 1645.]

Ninth General Assembly.

[*1564*—Hearers and sayers of mass were reported to have increased; also abusers of sacraments. Payment of stipends was craved. Superintendents were appointed to be placed where as yet there are none, *e.g.*, Teviotdale, Tweeddale, &c. It was resolved to punish such as shut the doors of the Church against preachers, &c. Means were discussed how ministers were to obtain possession of their manses, glebes, &c. Repairs on Churches were ordered to be done.]

Eleventh General Assembly.

[*1565*—Children baptised by priests need *not* be re-baptised.]

The Cross Kirk Trees.

1565, May 28—Gilbert Broun, the ex-minister of the friars, was still having his troubles. On this day he accused a weaver, named William Kelle, of lending his saw, and John Wille, with the said saw, of cutting down some of the ash trees growing in the grounds of the Kirk. Both men denied the charges, but the minister took a writing to the purport that the bailie had found in John Wille's house certain ash trees, which Gilbert Broun alleged had been cut and removed out of his yard. Probably Gilbert was still occupying part of the cloisters as a residence.

Marriage of the Queen.

[On Sunday morning, July 29, 1565, Mary Queen of Scots was married to Lord Darnley, in the Chapel Royal, Holyrood, according to the rites of the Roman Catholic Church.]

Queen Mary and the Protestant Lords.

[*1565, October 5*—An interesting reminiscence of the troubles of the Queen occurs in the burgh records under the above date. On that day the magistrates and community, convened in the tolbooth, arranged to send twelve horsemen to ride to the King (Darnley) and Queen to Dumfries. This was in obedience to a proclamation from the Queen, commanding the burghs to send men to her army. The twelve horsemen were to take nine carrying-horses with them. The neighbours who remained at home were to pay the cost of carriage and all other expenses of the horsemen. Briefly, the following events had occurred:—The Protestant lords had never relished the marriage of the Queen with Lord Darnley, who was a Catholic. The support given by the Queen to the Romish religion had likewise alienated them. At their head was the half-brother of the Queen, the Earl of Moray. On the last day of August—a Friday—the lords rode into Edinburgh with 1200 horse. Lord Erskine turned the guns of the Castle upon them; moreover, they learned that the Queen was returning to the capital to meet and take them in their rebellion. Accordingly at three o'clock on the Sunday morning, the Protestant lords retired to Dumfries by way of Hamilton and Peebles. On October 8, the Queen set out from Edinburgh, attended by one woman only, and an army which has been variously estimated at 6000 or 12,000 men. It was this army to which Peebles furnished a contingent of twelve horsemen. But ere the Queen had left Edinburgh, the Protestant lords, ill equipped and discouraged, had left Dumfries and retired to Carlisle, thence to Newcastle, where they intended to stay until Queen Elizabeth's intentions toward them, or to the Queen, should be known. Mary's army made great spoil as it traversed the south of Scotland toward Dumfries. On arriving, she left a large force in that town under Bothwell, and returned by Lochmaben. She disbanded her army, and arrived in Edinburgh again on October 18, with not more than 140 horsemen.]

The Church and a Poor Student.

1565, December 1—On this day, in fenced court, the magistrates, council, and community gave the revenues of the altar of Our Lady, situated in St Andrew's Church, to Thomas Dickson, student, for all the days of his life.

Lord Darnley in Peebles.

1565—About Christmas time the Queen's husband was residing in Peebles. The weather is stated to have been exceptionally severe, and much snow fell. The object of the journey appears to have been for the purpose of effecting a meeting between Darnley and his father, the Earl of Lennox, who was out of favour with the Queen at the time. Here is a letter arranging the interview:—"Sir,—I have received by my servant Nisbet your natural and kind letter, for the which I humbly thank Your Majesty; and as to the contents thereof, I will not trouble you therein, but defer the same till I wait upon Your Majesty at Peebles, which shall be so soon as I may hear of the certainty of your going thither. And for that the extremity of

the stormy weather causes me to doubt of your setting forward so soon on your journey, therefore I stay till I hear further from Your Majesty, which I humbly beseech you I may, and I shall not fail to wait upon you accordingly. Thus committing Your Majesty to the government and. blessing of Almighty God, who preserve you in health, long life, and happy reign.—From Glasgow, this 26th day of December.—Your Majesty's humble subject and father, MATTHEW LENNOX." Darnley was in great hazard of wanting necessaries, unless the bishop of the Orcades had casually come hither; for he, knowing the scarcity of the place, brought some wine and other provisions for his use. Adam Bothwell, bishop of Orkney under the Romish dispensation, was the son of a burgess of Edinburgh. He became parson of Ashkirk, and one of the canons of Glasgow Cathedral; in 1558 he succeeded Robert Reid as bishop of Orkney. Adam Bothwell owned property in Peebles. A protocol records that on November 18, 1563, Gilbert Broun, the ex-Romish minister of the Cross Kirk, with consent of the convent, received from Adam Bothwell, bishop of Orkney, feuar of the Briglands on the south side of the river Tweed, £20 in redemption of an annualrent which the brethren of the Cross Kirk had had from Thomas Lowis of Manor.

MURDER OF RIZZIO.

[*1565, March 9*—Ten days after the murder of Rizzio, on March 19, the privy council record contains a long list of persons charged with complicity in the slaughter. Among them are the names of William Tweedy of Drumelzier, Adam Tweedy of Dreva, Hector Douglas of Spitalhaugh, James Douglas there, James Wedderspoon of Brighouse.]

SACRED TUNES.

[In the 1565 Geneva edition of the Scottish Psalter are found:—"Old 1st" (111, Scottish Psalter; set to Psalm 1). "Old 8th" (213, U.P. Psalter; set to Psalm 8). "Old 9th" (40, U.P. Psalter; set to Psalm 9). "Old 21st" (196, U.P. Psalter; set to Psalm 21). "Old 29th" (214, U.P. Psalter; 171, Psalms and Paraphrases; 112, Scottish Psalter; set to Psalm 29). "Old 49th" (53, U.P. Psalter; set to Psalm 49). "Old 78th" (56, U.P. Psalter; set to Psalm 78). "Cromarty" (137, U.P. Psalter, set to Psalm 46).]

BIRTH OF A SON TO QUEEN MARY.

[*1566, June 19*—On a Wednesday morning he who was to be afterwards known as King James VI. was born in Edinburgh Castle.]

GILBERT BROUN AGAIN.

1566, July 8—Returning to affairs at Peebles, it is found that the reader, John Dickson, had presented a petition relating to Gilbert Broun and the other friars of the Cross Kirk monastery. But they had refused to appear regarding this petition. Accordingly the bailies warned the recalcitrant friars that if they still declined to appear, the matter, whatever it was, would be held as confessed by them.

The Queen in Peeblesshire.

[*1566, August 14*—Queen Mary and Darnley were hunting in Megget, during a temporary reconciliation. On the 16th they were at Rodono and Cramalt. Many nobles attended them, but the sport was deficient. At Rodono an ordinance was passed decreeing that owing to the scarcity of deer they were not to be shot, under severe penalties. On the 19th they were at Traquair, and by the 21st were back in Edinburgh.]

Murder of Darnley.

[*1566, February 10*—Hay, younger of Talla, was one of the conspirators.]

The Prebendaries of St Andrew's Kirk.

1567, April 7—The priests who used to serve in the old Parish Church were warned by the bailies to appear at the next court and produce the gift of their altarages, along with their presentations, before the bailies, for inspection. Those who failed to appear were to be forfeited. On the 28th the order was repeated, and two ex-priests specially warned, viz., John Allan and Gilbert Tweedy, to produce their titles. On the same day these two ex-priests appeared along with another, by name James Davidson; but the judge decided that no evidence of title had been produced by these three ex-priests, but only a delusive allegation.

The Reformation Ratified by Act of Parliament.

[*1567, December 15*—Events had been moving apace in the political world. Darnley was dead, having been murdered on the 10th of the previous February. On April 12, Bothwell had been tried and acquitted of the murder. On April 24, Bothwell seized the Queen and carried her off to the castle of Dunbar. On May 15, Mary and Bothwell were married, three months and five days after the murder of Darnley. And exactly one month thereafter, on Sabbath, June 15, Mary and Bothwell parted, not to meet again, at Carberry, in sight of her own army and that of the Lords of the Congregation. On the same night she was lodged a prisoner in the house of the provost, in the High Street of Edinburgh. On June 17, the Queen was imprisoned in the castle of Lochleven. On July 24, the Queen abdicated, and appointed her half-brother, the Earl of Moray, leader of the Protestant party, Regent of Scotland. On the 29th, Prince James, then 13 months old, was crowned King of Scotland. And on the date at the head of this paragraph, the change of religion in Scotland was ratified by Parliament.]

The Reformation Legalised.

[The Parliament of 1560 which established the Reformation had never received royal sanction, and on this account it was considered safer to re-enact its legislation. Purists of law consider this to be the true date of the Scottish Reformation, viz., December 15, 1567. The examination and admission of ministers was to lie with the Church, but the presentation was still to belong to the ancient lay patron of the benefice. But if he failed to present within six months, the right should then devolve to the Church.]

Contemporary Ministers.

[*1567—Manor* had a reader after the Reformation, the archdeacon of Glasgow

keeping the parsonage of Peebles and Manor. Cranstoun, reader at Manor, was one of the witnesses to William Burnett's will; and Thomas Purvis, reader, Manor, with a stipend of £14 6s 8d, appears in a list of ministers, in 1567.

[*1567-91—Broughton*—Minister, Walter Tweedy; exhorter at Broughton and Dawyck in 1567; reader at Glenholm and Broughton in 1574. Kilbucho also was under his charge. Continued in 1591.

[*1567—Hop-Kailzie*—Reader, John Bullo, receiving £13 6s 8d stipend.]

Old Church Revenues.

1568, March 31—On this day a petition was presented to the bailies by John Tweedy, a poor student, whose father had many children, and who was learned at school, craving for these reasons the gift of the revenues of the Rood and Holy Blood altar, which was situated in the ancient Parish Church. He sought the money for the space of ten years, in order to sustain him at the schools, where he might learn to be a minister of the evangel of Jesus Christ. The prayer of John Tweedy was granted by the magistrates and community. John was given the revenues of the altar to hold for the space of ten years, and if at the end of that period he were qualified to preach, then he was to retain them for life. But if not qualified by that time, the magistrates were to be free to dispone them otherwise.

Escape of the Queen from Lochleven.

[*1568, May 2*—On this date Queen Mary escaped from Lochleven Castle. On May 13 her army was defeated at Langside by that of the Earl of Moray; and the Queen took flight, arriving at Workington, in England, on May 16. Queen Mary was never in Scotland again. Thus ended the career of this unhappy lady as Queen of Scotland. She appears to have been less in Peebles than any of her predecessors, especially those of the Stuart line. In fact, a careful examination of the itinerary of her life indicates that the Queen passed one night only in the town. Tradition points to Neidpath Castle as the dwelling which sheltered her on this occasion.]

The Fate of the Kirk Lands.

1569, June 25—The Kirk lands of Peebles formed part of the benefice of the vicar of Peebles in Roman Catholic times. On the above date Master Thomas Archibald, designated as vicar of Peebles, conveyed to John Wichtman, burgess of Peebles, the Church lands, or glebe, belonging to the said vicar. He reserved, as the act of Parliament of June 4, 1563, stipulated, the manse, with its outhouses and gardens, and three acres of the Church lands. The annual feu-duty payable to the vicar was to be £26 15s Scots, and sixty-three poultry (or twelve pennies in lieu of each), as the old farm dues, and 26s 8d of new augmentation. The sanction of the Crown was obtained on October 14, 1569. In time the lands came into possession of James Williamson, burgess of Peebles, and William Veitch, notary, from whom the Earl of Traquair had the property. On July 26, 1634, the earl obtained confirmation by Crown charter, ratified by the Scots Parliament in 1641. The feu-duties were then made payable to the King, as coming in place of the vicar. The ancient Kirk lands of the Church of Peebles have remained private property ever since.

Kirk Furnishings or Graith.

1569, October 3—This matter of the ancient belongings of the disestablished Church was always coming up and demanding enactments by the Town Council. It probably consisted of the furniture of St Andrew's Church. There were bound to be fittings of various descriptions, such as seats, choir stalls, altar fittings, a rood loft, a rood screen, staircases, &c. Many of the inhabitants had been helping themselves to this property of the Church, which probably lay open and exposed in the ruined edifice. The practice was becoming a scandal; so on the above date it was enacted that any man who had offended in the matter of taking Kirk graith, or had had any part in meddling with such, should be ineligible for office in times coming. It was also moved that all who had had any doings therewith should make deliverance thereof, and account and reckoning, in order that it might be forthcoming for the common weal.

The Walls of the Town.

1569, March 7—An agreement was drawn up on this day between the magistrates and two men, viz., Sir John Allan, town clerk, and Thomas Lauder, mason. These latter undertook to build a wall round the town within four years. It was to be four ells and a half high, and three feet and a half broad. The two contractors were to have the profits of the two mills (corn) and the waulk mill, and land for thirteen years. They were to begin drawing the profits at the Feast of the Invention of the Cross called Beltane. The town was to lay in 200 loads of lime before Pasche (Easter), and 200 loads annually for four years. The two contractors were to be paid by the town 200 merks annually during the thirteen years; and on their part they were to undertake the payment to Stene Robesoun his annualrent of £16. This is the wall, fragments of which remain to this day. In this reference it is curious to observe how tenaciously the old Romish feasts continued to serve as dates of reckoning. Sir John Allan had been Romish chaplain, curate, town clerk, notary, minister for the time, &c.

Sacred Tune.

[*1569*—"Dortmund" (116 and 162, Scottish Hymnal); Johann Wolff's *Gesanbuch* (1569).]

Marriages.

[*1570*—The General Assembly of this year ordained that all marriages were to be solemnised according to the published order. At first it was the rule for all marriages to be celebrated at the morning service in the Church on Sundays. After 1579 it was allowed on week-days, provided a sufficient number was present, and preaching held at the same time. The old practice, however, of marrying on Sunday lingered long. This Assembly likewise directed that promise of marriage should take place before the minister or reader.]

The Regiment of the Realm.

1570, July 14—On this day the town council ordained one of the bailies, along with the treasurer, and another, to proceed to Edinburgh on the 16th of the month with the town's commission for establishing the regiment of the realm, conform to the close missive sent to the magistrates by Lords Lennox, Angus, Mortoun, Mar, Glencairn, Ruthven, Glamis, Ochiltree, and Cathcart, dated at Stirling, the 23rd June 1570.

The Raid in Linlithgow.

1570, August 1—The council ordained one bailie and seven men to ride forth with my lord (provost ?) to the host, to the raid in Linlithgow, conform to the proclamation, providing always that my lord give his obligation to relieve the town harmless at the treasurer's hands.

Kirk Graith.

1570, October 2—On this day certain burgesses were elected bailies, their names being John Horsburgh and Patrick Newtoun. But a protest was lodged against the election of Horsburgh and another, by name William Dickson, whose name was on the leet also, because they were culpable of Kirk goods and Kirk graith. Horsburgh hereupon confessed to a part of a chalice delivered to him by James Tweedy, who was treasurer at the time, and stated that he was ready to make payment for it. William Dickson denied meddling with any Kirk goods or graith, except what he had paid for; and protested that if either Horsburgh or Tweedy were elected bailies, then the Regent's letter thereanent was being disobeyed. To this answered James Tweedy, that he had given part of a chalice to John Horsburgh, but that Horsburgh, being bailie at the time, compelled him as a subject, the said Horsburgh being his superior, because James Tweedy was keeper of one of the keys of the common kist. James Tweedy then took a writing that the lord provost had disobeyed the Regent's letter, because he had voted for John Horsburgh and William Dickson to be bailies, both being culpable of part of the Kirk goods and graith. Then the lord provost obliged himself to answer to the Regent and the Lords of the Secret Council for Horsburgh and Dickson, and any others whose names he gave to be bailies elect; and to make account and reckoning for their intromissions, either with common goods or Kirk graith. Thereupon Andrew Alexander, messenger, produced the following names:—John Horsburgh, James Tweedy, John Wichtman, Roland Scot, John Dickson, the reader, William Dickson, Patrick Dickson, John Dickson of Mailingsland, as receivers and disponers of common goods and Kirk graith; and that if the lord provost voted upon any of these names he would endorse upon the Regent's letters the said disobedience, as is becoming to his office to which he was sworn.

Steeple and Clock.

1570, December 6—The Inquest ordained the steeple (at the tolbooth) and the clock to be orderly and sufficiently kept, use and wont; and to ring twelve hours,

six hours, and curfew nightly, and to pay Andrew Frank his fee therefor, bygone and to come.

The Regent Murdered.

[*1570, January 23*—As the Earl of Moray was riding through the streets of Linlithgow, he was shot by Hamilton of Bothwellhaugh, and died that night.]

New Minister.

1570, February 10—The most part of the community of Peebles is contented with Master Thomas Cranstoun's writing concerning his desire to shew the Word of God truly, and to send a commission to him with the laird of Henderstoun (Dionysius Elphinstoun ?) and one of the bailies. This notice is the earliest reference to the fact that the Church of Peebles was requiring a minister. It is probable that there had not been another appointment to the cure since that of Sir John Allan, who had held office for a few months in 1561. Probably he lost his charge and the town clerkship about the same time. Since then, it would appear that John Dickson, reader and exhorter, had been discharging the whole duty in the Church. But it is not known who had been ministering both the sacraments during the nine years: it could hardly have been Sir John Allan, who, though an ordained clergyman, had not been living up to the new morality of the times. It must be kept in mind that, for many years after the Reformation of 1560, there was a great scarcity of ministers, and the ex-Romish priests were being utilised as readers and exhorters, and but rarely as ministers. Now, however, the parish was about to be supplied with a regularly appointed Reformed minister.

The Schoolmaster.

1570, March 14—The bailie and most part of the community have ordained Master Andrew Cranstoun, by the admission of the Kirk, for instruction of the youth to take the bairns of the town to instruct them; and appoints the tolbooth for him to teach them until Beltane next; and whoever pleases are to put their bairns to him for instruction. On the same day David Crichton granted, by his own confession, that he had been lawfully warned out of the school, and that he would remove therefrom at Beltane next. It is possible that there was a relationship subsisting between the minister and the schoolmaster, both of the same name, and appointed simultaneously.

John Knox.

[John Knox was now an old man. He had been advised to return to St Andrews, as the city of Edinburgh was then too hot to hold him. Into it the partisans of the Queen were pouring, and its castle was held, on behalf of the Queen, by Kirkcaldy of Grange. James Melville was at that time a student at St Leonard's College, and he has left a written record regarding the great Reformer in the evening of his days:—"Mr Knox would sometimes come into our college yard, and call us scholars unto him and bless us, and exhort us to know God and His work in our country, and stand by the good cause; to use our time well, and learn the good instructions, and follow the good example, of our masters. . . . I saw him every day of his doctrine go hulie and fiar, with a furring of martricks about his neck,

a staff in the one hand, and good, godly Richard Bannatyne, his servant, holding up the other oxter, from the Abbey to the Parish Church, and by the said Richard and another servant lifted up to the pulpit, where he behoved to lean at his first entry, but ere he was done with his sermon he was so active and vigorous that he was like to ding the pulpit in blads, and fly out of it."]

The Last Romish Archbishop.

[*1571*—On April 7, John Hamilton, the last Roman Catholic archbishop of St Andrews, was publicly hanged at Stirling, wearing his archi-episcopal robes. After the battle of Langside the archbishop had been declared a traitor; and when the castle of Dumbarton, in which he had taken refuge, was captured, he was seized, tried, and condemned as accessory to the murders of Darnley and Moray.]

1570–1573. The Ministry of Thomas Cranstoun.

First Minister. Three Years. The Church of Scotland was Presbyterian till 1572, thereafter alternately Episcopal and unsettled.

Thomas Cranstoun was called to Peebles on February 10, 1570. He was translated from Liberton in 1571, and entered at Beltane to minister the sacraments to the whole shire. He had 200 merks stipend. He is considered to be the first ordained minister of Peebles.

Thomas Cranstoun is found acting as minister of Borthwick in the year 1567, with a stipend of fourscore pounds. He was translated thence to Liberton at Lammas, 1569. His stipend at Liberton was a hundred pounds. He was translated to Peebles in May 1571; but returned to Liberton before 1574. He continued in 1578; but left again in 1579. He returned to Liberton again after April 12, 1582, and died in Edinburgh on May 21, 1585. His utensils, abulziements, and books were estimated at forty pounds. There was owing to him for the benefice of Ashkirk, resting for seven years, £185. Inventory and debts amounted to £2252 16s. His executors were John Cranstoun of that Ilk, knicht; Patrick and Henry, his brothers; James, his nephew; and Michael, his son. He had a decreet by the commissioners of Lauder against the bailies of Selkirk for travailling in the ministry of that Kirk. To his spouse, Janet Mowbray, he left £420. By her he had a daughter, Isobel, also a son, Michael, who afterwards succeeded to Liberton.

The Minister.

1571, April 25—The Inquest is content that Master Thomas Cranstoun, the minister, be paid out of the third part of the parsonage and vicarage of Manor and Peebles.

1571, May 24—John Dickson of Mailingsland appeared before the bailies and council, and desired them to be particular in calling upon all meddlers with Kirk gear and common gear to their own particular use, to restore all such and give it back for the common use of the town, in order that there be no taxations nor stent upon the poor.

Kirk Graith and Common Goods.

1571, October 1—Before proceeding to the election of the provost and bailies, the magistrates received and read a letter at the hands of Andrew Alexander, in name of the King, and by authority of the newly-appointed Regent, calling their attention to two letters sent to them some time ago by authority of the late Regent, the Earl of Moray. Their purport was to the effect, first, that no person should be elected as provost, bailie, or town councillor, who had meddled in any way with Kirk graith or common goods. And in the second place, urging the magistrates to insist upon the

restoration of all such appropriated goods, and with them to proceed to the building of a wall around the town. All those persons who still possessed Kirk graith and common goods which they failed to deliver up within six days, or else obtain relaxation from the Regent and the lords personally in their favour, were to be proceeded against by law, and their goods rouped. The above letter from the Earl of Lennox, the Regent, must have been successful in its results; because, upon December 5, the Inquest ordered the contractors for the wall to fall to work on the morrow, and raise the dykes, and complete the remainder of the wall in the same manner as the previous portion, so far as the stones will serve. This ordinance shews that the stones forming the ruins of the ancient Parish Church were thus utilised in building the massive wall round the boundaries of the burgh, parts of which, in their broad solidity, remain to this day. On the same day, all disobeyers and contemners of the Kirk were ordered to be punished by the bailies, as accords with the use and custom of other burghs.

Concordat of Leith.

[*1571, January 12*—In the Church at large confusion was now increasing regarding the temporary possessions of the Church. The old abbots and bishops were dying out; these had been superiors of a large part of the country; and as in many cases they left no successors, their tenants and feuars were not able to obtain entry to their lands as there were none to give it. To rectify this, an act was passed by the Scots Parliament in 1571, declaring that all such ecclesiastical tenants and feuars were thenceforth to hold their possessions and feus direct from the King. This resulted in many cases in virtual confiscation of Church lands by the Crown.

[There was still, however, much land and considerable teinds left unappropriated. These were bestowed by the Crown upon influential laymen: Kirkcaldy of Grange obtained the priory of St Andrews in Fife; and the Earl of Morton obtained the archbishopric of St Andrews from the Regent Lennox. But the Church would not tolerate this sudden secularisation of so much ecclesiastical property; and the noblemen who held Church possessions did not contemplate becoming Churchmen. Nor was it politic to allow the spiritual estate—the first in the realm—to come to nought.

[Another difficulty arose from the fact that it would be impossible for the College of Justice to be maintained without the eight ecclesiastical senators to which it was entitled, seeing that the Reformed Church had forbidden its ministers and superintendents to act as judges. A consideration of all those problems led to the mutual acquiescence between Church and State which is known in history as The Concordat of Leith.

[This Concordat was formulated at a convention of the Church, held at Leith on January 12, 1571, by whom convened being now unknown. The convention appointed a committee to meet a committee of the privy council; and by February 1 the joint committees framed an agreement, of which the following are the principal articles:—

[That ecclesiastical titles and dioceses remain as they were before the Reformation, at least for the present. That to every cathedral there be attached a chapter of learned men. That bishops have no more power than superintendents, and like them be subject to the General Assembly.

[That abbots and priors be continued as parts of the spiritual estate. That before admission they be examined by the Church. That from their benefices enough be secured for the maintenance of the ministers. And that they might act as Senators of the College of Justice.

[That qualified ministers be placed in every part of the country. That livings below £40 in value be conferred on readers. That livings of greater value be conferred on ministers, who are to dispense the sacraments. That there be no pluralities. That every minister reside in his parish, sign the Confession of Faith, and take an oath of allegiance to the King.

[That all provostries, prebends, chaplainries, &c., be bestowed on bursars in all the liberal professions.

[The General Assembly met at St Andrews on March 6, but there is no evidence that it did anything regarding the Concordat. However, it met later at Perth on August 6, when the members unanimously gave a reluctant consent to the agreement as an interim measure, not to be final, but as being expedient at the time. Meanwhile the Earl of Morton had anticipated action by the Church. He had received the archbishopric of St Andrews, this he now assigned to John Douglas, rector of the University; James Boyd was made archbishop of Glasgow; and similarly with the bishoprics; all were filled up with Protestant clergymen, in most cases nominees of powerful patrons. And the general opinion was, then as now, that these men acted as holders of the titles in order to permit the patrons to enjoy the ecclesiastical revenues. These were the bishops called tulchans, or stuffed calves, who served to milk the benefices for the benefit of their patrons, much after the method by which a fictitious calf was set beside a cow in order to prompt her to give milk more freely into the pail.

[John Knox gave a modified assent to this reintroduction of a spurious Episcopacy. He died on November 24, 1572. This is not the place to enter into an appreciation of his character and personality. He would be described in the present day as a Broad Churchman; and he actually sent his sons to Cambridge to be educated for the English Church.]

Convention of Leith.

1571, January 12—Thomas Cranstoun, of Peebles, present *(Calderwood)*.

The Minister and the Schoolmaster.

1571, February 6—The whole Inquest ordains the bailies to inspect their evidents, infeftments, and rentals, of the small benefices within the burgh, and being advised thereupon, to give Master Thomas Cranstoun, the minister, and Master Andrew Cranstoun, his son, a resolute answer to their notes concerning their stipends. Master Andrew Cranstoun took a writing to the purport that in case he did not receive a resolute answer between this and the next court he might be free to discharge himself from his service to the school.

The Old Prebendaries.

1571, March 12—The Inquest ordained the prebendaries to produce the gifts of their prebends between this and the next court.

Contemporary Minister.

[*1571—Glenholm*—James Stewart, presented by King James VI., August 3.]

End of First Period of the Church of Scotland.

[The first period of the Church of Scotland had come to an end, viz., that of pure Presbytery. It had lasted from 1560 to 1572. From 1572 to 1592, a period of twenty years, there was to be a constant struggle taking place between Presbytery and Episcopacy. In 1572 there were prayers in the Kirk at St Andrews, Fife, every morning.]

Andrew Cranstoun, Schoolmaster.

1572, May 19—Andrew Frank, factor and prebendary of St Lawrence's altar, situated within the Collegiate Kirk of St Andrew's of Peebles, demitted the same into the hands of the provost, bailies, council, and community of Peebles, as undoubted patrons thereof, in favour of Master Andrew Cranstoun. And the magistrates received the said Andrew Cranstoun thereto, to lift up the fruits and annualrents of the same, so long as Master Andrew made residence for the instruction of the youth. (This altarage had always been gifted to the schoolmaster.)

Military Preparations.

1572, May 19—On this day there was a great wappinschaw of all the able-bodied men of the town in their armour, and with their weapons. Also an ordinance that every man was to possess a spear; and that those who were poor were to be supplied at the expense of the town. Night and morning, at the setting and the skailing of the watch, the drum was to be struck by Robert Thomson, tavernour. And at other times when the drum sounded, or the common bell rang out, every male in the town capable of bearing arms was to assemble in whatever spot the bailies pleased, and that in their "best and most honest substantious manner."

Nine days afterwards, on May 28, orders were made regarding the fortifications of the town. One man was appointed who was to shoot the artillery from the East Wark, and another was to superintend the gunpowder. Another man was appointed to walk nightly upon the bartizan of the East Wark, and keep watch from thence. The east port was to be closed from nine at night until five in the morning. Times of trouble were at hand; and the struggle lay betwixt the party of the exiled Queen, and that of the Regent and the infant King. A new gate was to be built in the new wall out of the readiest of the Kirk timber, beginning on the morrow.

All through the summer these precautions were continued, and in the autumn they were increased. The watches, both by night and day, were augmented, and men appointed to walk outside the north gate, at which the expected trouble might come. A tax for the expenses was to be paid on the Saturdays, else be poinded for. The clock was to be made to strike nightly, and to ring curfew, twelve, and six respectively. All the gates and their wickets were to be closed in daylight, and opened also at daylight in the morning; and the key of each to be in the keeping of a different man. All who leaped the wall were to be put in irons for twenty-four hours for the first fault; banished for the second; executed for the third. All barn doors were either to be reinforced or else condemned under penalties. One man out of every house ordered to convene at seven in the following

morning, and assist in heightening the wall. The town pavilion was to be brought home.

All the precautions of the magistrates had evidently not availed to save the town entirely. Nothing certain is known now, but on January 6, 1572, they inhibited Harry Thomson for all time coming from being found within the liberties of the town of Peebles; because it was notoriously known that he was at the plunder of the town of Peebles on the 27th day of March last.

The Bad Debts Due to John Tweedy, Student.

1572, November 5—It will be remembered that the magistrates had conferred upon John Tweedy, a student, the revenues of the altar of the Rood and Holy Blood, situated in the ancient Parish Church now in ruins. These were intended to sustain him at the schools for ten years, or for life, if he were found to be qualified. John now raised an action before the magistrates against a great many persons who declined to pay to him these ecclesiastical burdens upon their properties. The parties were duly cited to appear, and all denied their obligations. Proof was then led, after which the magistrates decided the case in favour of John Tweedy, and ordered the officer to poind and distrain the readiest goods of all the defaulters in payment of each of their obligations. The total amount was £12 4s 2d, and a pound of wax.

Schoolmaster.

1572, February 7—One of the bailies, accompanied by the officer and the clerk, was to pass through the town and call upon the honest men thereof, and take their handwriting and promises regarding the sum that they will benevolently give to a qualified schoolmaster, who will make daily continual residence, and wait upon the instructing and teaching of the bairns and youth, whereby they may increase in wisdom and knowledge for the common weal of the town. And to make a register of these benevolent persons who will contribute annually to the schoolmaster until the common good be freed, or at least until they have as much common good as will satisfy the schoolmaster. The inference from the above entry is that Andrew Cranstoun had resigned his position of schoolmaster, perhaps because he was not receiving his stipend. Another inference is that the increased expenses brought upon the town by the fortifications, &c., had exhausted the exchequer, and the magistrates had been forced to pledge the common good, and maybe the annualrents of the altarages also, in order to meet their debts. Another probable cause of the departure of Andrew Cranstoun, the schoolmaster, may be that his father at this time was re-translated to the parish of Liberton, whence he had originally come to Peebles. There is no mention in the records in existence of the departure either of the father or the son.

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1573–1610. The Ministry of Archibald Douglas.

Thirty-Seven Years. Second Minister. Church polity unsettled until 1592, when Presbyterianism was restored until 1610.

Archibald Douglas was the next minister of Peebles. Nothing has been ascertained regarding this clergyman previously. He was minister of the parish for thirty-seven years, and had died before April 20, 1610. A hiatus occurs at this point in the burgh records for a period of more than five years.

Archibald Douglas was brother-german to the laird of Cavers. He was presented to the archdeaconry of Glasgow, by King James IV., on June 8, 1573. It was ratified on December 25, 1577. In 1574 he had £200 stipend. He seems to have betaken himself to Manor in 1586, but yet held the benefice, and continued in 1608. His son, John, was served heir on December 28, 1610.

Contemporary Ministers.

[*1574–1616—Kirkurd*—Archibald Douglas, son of a burgess of Edinburgh; presented by James VI., when Linton and Newlands also were under his care, with a stipend of £50; removed to Linton before 1576, but returned about 1585; was refused collation to Skirling, June 20, 1592; and died before April 19, 1616.

[*1575–92—Lyne*—Gilbert Hay.]

[*1574—Stobo*—James Stewart. Glenholm, Drumelzier, Broughton, and Dawyck all under his charge at the same time. Stipend, £73 6s 8d, he paying the reader.

Ministers and Readers.

In the year 1576 there were 289 ministers and 715 readers in the Reformed Church. At first it was not an infrequent occurrence for one minister to have the charge of several parishes, with a reader under him in each. Many of these early readers were ordained priests under the Romish *regime*, and were considered as probationers by the Protestant Church. In many a parish the former priest became the reader to his old congregation. In latter days readers were of two classes—one class consisting of aspirants to the ministry, and the other consisting of schoolmasters and catechists not desiring promotion in the Church.

There exists in the Register House, in Edinburgh, a record of the "Names of Ministers, Exhorters, and Readers, with their Stipends," in 1576. Here is the list for Peeblesshire:—

Peebles—John Dickson, exhorter; 40 merks. Master Thomas Cranstoun, minister, and to minister the sacraments to the whole shire, 200 merks; Beltane, 1571.

Linton—Adam Colquhoun, exhorter; £26 13s 4d.

Newlands—Thomas Paterson, reader; £20 13s 4d; translated to Kirkurd; Beltane, 1570.

Lyne—Patrick Gryntoun, reader; £13 6s 8d.

Mennar—Thomas Purves, reader; £14 6s 8d.

Drumelzier—Thomas Bisset, exhorter; £26 13s 4d; and 20 merks more since Beltane, 1571, because he serves this other Kirk—Dawyck.

Glenquhom—George Tod, reader; £12, with the third of his pension extending to £4 8s 10d.

Stobo—Thomas Neilson, exhorter; £26 13s 4d.

Traquair—Mr Alexander Tait, reader, vicar pensioner; 20 merks; with his own third extending to £4 8s 10d, with glebe and manse.

Kilbucho—William Porteous, reader; £14 6s 8d, with the third of his pension extending to 6 merks.

Hopkailzie—John Bullo, reader; £14 6s 8d.

Broughton and Dawyck—Walter Tweedy, exhorter; £26 13s 4d.

Eddlestoun—Mr George Hay, minister and parsoun; the third of this parsonage and Rathven, as well past as to come, extending to £68 16s 8d, one chalder, one boll, &c., of barley for Rathven; four chalders, nine bolls, &c., of meal for Eddlestoun. Providing always he insist diligently in the ministry, and also cause his Kirk, where he does not make continual residence, to be sufficiently served, and that he charge the Kirk with no further stipend.

Kirkurd—Thomas Patersoun, reader; £20; Beltane, 1570.

Innerleithen—Patrick Sanderson, exhorter; £10; with the third of the vicarage, extending to £22; Beltane, 1571.

St Bride's Kirk (Traquair)—Alexander Tait, exhorter; £20; Beltane, 1571.

Out of this number of seventeen clergymen, two only were ministers, viz., those of Peebles and Eddleston; these two ministers would require to traverse the whole county of Peebles administering the sacraments. As the minister of Eddleston was a pluralist, probably most of the burden fell on the minister of Peebles.

Regarding the readers or exhorters, it will be noted that out of these there were four who enjoyed the third part of the vicarage teinds as pensioners, probably because they were survivals of the pre-Reformation priests.

Dawyck and Drumelzier were ministered to by one clergyman; Kailzie had a Church of its own, now ruined, at Kirkburn.

In modern currency, the ecclesiastical revenues of the entire county amounted to no more than £44 13s 5d, with meal, barley, &c., in addition in some parishes; and, in one case only, with manse and glebe.

Contemporary Ministers.

[*1575—Lyne* (previous to the 14th century Lyne was a chapel of Stobo)—Gilbert Hay, provided; died February 1592; having diligently served the cure. Janet Waich, his widow.

[*1576—Drumelzier* (previous to the Reformation Drumelzier was a vicarage of Stobo)—Thomas Bissait, exhorter, 1567; Dawyck was added to his charge in 1571; was reader at both in 1574; Dawyck was in the charge in 1576; deposed by the Presbytery of Edinburgh, August 22, 1592, but was still on the register, 1593.

[*1576—West Linton*—Archibald Douglas, removed from Kirkurd; Kirkurd and Newlands being also in his charge; continued in 1578, but returned again to Kirkurd.]

The Bassandyne Bible Completed.

[*1579*—For upwards of seventy years after Chepman and Myllar began business as printers in Edinburgh, no copy of the Bible had been printed in Scotland. In the year 1574, however, there was a printer in Edinburgh named Thomas Bassandyne. He was a Scotsman, but acquired a practical knowledge of the art of printing in the city of Leyden, in Holland. He returned to Edinburgh in the year 1558, and began business as a printer. His printing office was situated near to the Netherbow Port, and nearly opposite the building known as John Knox's house. Bassandyne had a strong desire to print a Bible, but as it was considered to be a formidable undertaking, he entered into an arrangement with a wealthy Edinburgh burgess, named Alexander Arbuthnot, to assist him in the important work. The Government, under the Regent Morton, having been found favourable, as also the leading men of the Kirk, it was resolved to proceed with the adventure. The matter was also brought before the Privy Council, when it was decreed that, "seeing the charge and hazard of the wark will be great and sumptuous, that each parish in the kingdom should advance five pounds as a contribution, to be collected under the care of the officers of the Church, £4 13s 4d of this sum being considered as the price of a copy to be weel and sufficiently bund in paste and timmer, and the remaining 6s 8d as the expense of collecting the money."

[Bassandyne and Arbuthnot, on their parts, bound themselves to execute the work under certain penalties, and respectable men became their sureties. One Solomon Kerknett was got from Flanders to act as compositor, at 49s per week, but it was soon found that the undertaking was much more formidable than had been supposed. Many serious drawbacks arose which greatly hindered progress, and the Bible was completed only in the year 1579, being five years after its commencement. An Act of Parliament was then passed, ordaining that "each householder worth 300 merks of yearly rent, and all substantious yeomen and burgesses, should have a Bible and Psalm Buik in the vulgar tongue, under the penalty of ten pounds Scots."

[There was great rejoicing among the clergy at the completion of the work, and they praised the printer "as a man who had taken great pains and travail worthy to be remembered, and that henceforth there should be a copy in every Parish Kirk, as the most fitting ornament for such a place."

[In terms of a commission under the privy seal, one John Williamson was instructed to "visit and search every household in the realm, and to require a sicht of their Bible and Psalm Buik, gif they ony have, to be marked with their own name for eschewing of fraudulent dealings on that behalf."

[Such, then, is a brief account of the now famous Bassandyne Bible, the first which was printed in Scotland. It was a substantial folio volume, and although a large number would seem to have been printed, they must have been worn out with use, as it is now almost impossible to discover a complete copy anywhere. One eminent collector of old Bibles, at great trouble and expense, succeeded in procuring no fewer than seven imperfect copies with the view of trying to make a complete one,

but after all his exertion and care he failed to do it because of the want of a title page and other items which had to be supplied in facsimile. It is gratifying, however, to note that a complete copy of this rare Bassandyne Bible has been secured for Edinburgh, its birthplace. It has been acquired by the Directors of the Edinburgh Public Library, and is to be seen in one of the glass cases in the Reference Department.]

Downfall of Episcopacy.

[*1580*—In the Church at large the principal event had been the return to Scotland of Andrew Melville, after an absence of ten years on the continent. He returned to his native country possessing a European reputation. He had known, and was respected by, all the chiefs of the Reformation in Europe. He was appointed Principal of the University of Glasgow. He found that Episcopacy had existed already in Scotland for about three years, and had not done well. In the meetings of the General Assembly occurring during the next following years, Melville took a leading part in impugning Episcopacy and the bishops. His knowledge of the scriptural teachings upon the subject, and his experience of the feeling thereupon among the leading scholars on the continent, carried great weight in these Assemblies. Measures, sometimes of a temporising and at others of a retrogressive character, were successively carried; and in 1580 the downfall of Episcopacy for the time was consummated. In that year the General Assembly, with one voice, declared against Episcopacy. It pronounced the office of bishop to be unlawful. It ordained all bishops to demit the office. It ordered them to cease from preaching the Word or administering the sacraments until they had been admitted anew by the General Assembly. The Church thus reverted to the policy of 1560. The policy of the General Assemblies of the last six years had been self-denying. The ministers sought equality alone. Superintendents even were to cease.]

Contemporary Minister.

[*1580*—*Skirling*—John Purdy.]

Sacred Tune.

[*1580*—Richard Farrant was born about 1530. He died in 1580. He composed "Farrant" (99 and 231, Scottish Hymnal).]

Forty-First General Assembly.

[*1580*—At the 41st General Assembly, held in 1580, the commissioners of provinces being tried, Mr Andrew Blackhall was delated for admitting an unqualified man to the ministry at Ettlestone. Answered that he admitted him only to be an exhorter, and that with the advice of certain brethren. Also, he is now discharged of his ministry. It was answered that the Assembly acknowledged no such office in the Kirk of God, and will *not* acknowledge any such in times to come.]

Mr Patrick Gaits was found fault with that Mr Thomas Cranstoun had ministered the sacrament without examination preceding, and without his own parish; that at other times he committeth the examination of the people to readers; baptiseth children privately; that he had celebrated the communion in Innerleithen on Easter day. He answered he had taken order with him for baptising of children privately, but understood *not* of the rest before. The Assembly giveth commission to the brethren of the exercise of Edinburgh to call Mr Thomas before them, and after due

trial and examination to take order with him according to the quality of his offence and acts of the kirk, and what shall be done herein to report to next General Assembly.—*Calderwood*, iii., 477.

[The officials now recognised in the Church were those described in the *Second Book of Discipline*, which the Assembly of 1578 had approved. These were—Minister, doctor or assistant, elder, and deacon. The Assembly following this one had ordered all gentlemen and yeomen possessing property of a certain value to obtain copies of Knox's *Book of Common Order*.]

The Communion—Presbyteries Formed.

[*1580*—From the description of a communion celebrated in one of the city Churches in Perth, it appears that the choir of the Church, where the principal altar had formerly stood, was railed off, and was occupied with tables and chairs. The communicants entered by two doors in the rails, giving their tokens and alms to the deacons as they entered. There were two ministrations—one at five and the other at nine A.M.

[Presbyteries were formed in 1580.]

Death of Gilbert Broun.

By the year 1580 Gilbert Broun, last minister of the friars of the Cross Kirk monastery of Peebles, was dead.

Churches.

[*1581*—In 1581 it was reported to the Assembly that, excluding the diocese of Argyle and the Isles, of which the rentals have never yet been given up, there are in Scotland 924 Kirks. Of these, sundry are pendicles and small parishes, and many Kirks are demolished, and some parishes are of greater bounds than that the parishioners may conveniently convene to their Parish Kirks. It hath been thought meet, therefore, to reduce the 924 Kirks to 600, and at every Kirk to have a minister, and their stipends and livings to be modified in four degrees:—100 at 500 merks each; 200 at 300 merks each; 200 at £100 each; 100 at 100 merks each; to be divided into fifty Presbyteries of twelve Churches each. All benefices, at the decease of a minister, to be divided equally between his representatives and the new entrant. All benefices to be appointed *gradatim*—the youngest minister to the lowest, and so on to the highest, for periods of three years.]

Members of Assembly since 1578.

[The laird of Blackbarronie, the Tutor of Drumelzier, Mr Arch. Douglas, Gilbert Hay, Walter Tweedie.—*Calderwood*, iii., 527.]

No Presbytery in Peeblesshire Yet.

[*1582*—In the Assembly of 1582 it was stated that—"As for the Presbytery of Tweeddale, forasmuch as the Assembly understandeth that by reason of the rarity of qualified ministers in these bounds, a Presbytery cannot be at present erected there, and that also divers, unfit for the function of the ministry, as yet remain in office, the Assembly giveth communion to their brother, John Brande, to visit Tweeddale, and with all convenient diligence to summon before the Presbytery of Edinburgh such as shall be judged unfit for their functions, to give trial of their doctrine and sufficiency, and if they be found insufficient, to deprive them of their offices with

advice of the said Presbytery; and in the meantime, till a better order be taken that the ministers of that country resort to the Synodal Assembly of Lothian."—*Calderwood*, iii., 68.]

Sacred Tune.

[*1582*—"Eber," Rev. Caspar Almberg's *Psalms of David.*]

Contemporary Minister.

[*1582—Eddleston*—John Syde or Fawside. He desired to get the parish of Ormiston, February 13, 1583. He continued, however, in 1586.]

Baptism.

[In 1582 baptism in private houses was forbidden by the General Assembly.]

The Synod.

[*1583*—As the Synod of Lothian was too large, it was thought expedient to dismember it—that Dunbar, Chirnside, Melrose, and Peebles be joined in one assembly, and meet at Lauder for the first time, and other places.—*Calderwood*, iii., 748.]

Anent Andrew and George Hay.

[*1584*—The testament of Mr James Lawsone, sometime minister of Edinburgh, made in exile, at his decease in London in 1584 ("false and feigned," said Bishop Adamson):—In its third article there is a letter directed to Mr Andrew Hay, parson of Renfrew, accusing him of adultery with Alison Weir, spouse to John Galloway. Also of the blood of Riccio. Also for art and part in the murder of Darnley. Also for complicity in the affair against the King's person at Ruthven. Also against the honour and life of the Duke of Lennox. And of other rebellions against the King. He was accused also of being proud, ambitious, and conceited. Also envious and a detractor of men's names. Also a common briber and corruptor. That he had sett his benefice in assedation to his brother-in-law; and named his eldest son to succeed him in the benefice, thus making heritage of the Lord's honour. Negligent in study, not leisured to preach nor do good. To Master George Hay he also left a letter, charging him with having two benefices 120 miles from each other. He defended this as by a dispensation from the Pope. That the benefice of Rathene was founded to be a hospital for the poor, but that he spoiled the poor. That as a judgment his eldest son had suddenly died on the day of his marriage. That his sermons were rare and his residence rarer. Most of his time was spent at the courts of law. That he was proud and ambitious, and standing meikle upon his own reputation.—*Calderwood*, iv. *(Note.*—Master George Hay was minister of Eddleston until 1580.)]

Schism.

[The first dissent in the new Church had its origin about the year 1580. The adherents of the schism were called Brownists, or Independents, and they held that every congregation formed an Independent Church, possessing full powers. The Romish Church had been indivisible; but the theory of Protestantism allowed every man to think for himself in matters ecclesiastical and religious; although in practice it was attempted to be rigorously repressed. The following are the particulars:—

[*1584*—On Thursday, January 9, an Englishman, called Robert Brown, came to Edinburgh out of Flanders. He landed at Dundee, and having gotten support there, he came to St Andrews, where he purchased a letter of commendation from Mr Andrew Melville to Mr James Lowsone. There came in company with him four or five Englishmen, with their wives and families. They held opinion of separation from all Kirks where excommunication was not rigorously used against open offenders not repenting. They would not admit witnesses in baptism, and sundry other opinions they had. This Brown was their preacher. Upon Tuesday the 14th he made shew, after an arrogant manner, before the session of the Kirk of Edinburgh, that he would maintain that witnesses at baptism was not a thing indifferent but simply evil. But he failed in the probation. He affirmed, as the manuscript beareth, that the souls died. He and his company remained at the head of the Canongate.—*Calderwood*, iv., 1.]

The Black Acts.

[*1584*—On May 22, 1584, the Scots Parliament met. This Parliament passed what have since become known as the Black Acts. One act ratified the Three Estates of the realm, and made it treason to speak evil of any one of the three; this protected the bishops. Another act declared the King supreme in all cases, and over all persons, and to decline his judgment was treason; this was to check the boldness of such men as Melville. All convocations were declared to be unlawful except those specially licensed by the King; this restricted the powers of the Church courts. Another act placed the chief jurisdiction of the Church into the hands of the Episcopal body, for the bishops were to do what the Assemblies and the Presbyteries had been wont to do. By another act it was ordained that no one, privately or publicly—in sermons, declamations, or in conferences—should utter any false, untrue, or slanderous speeches to the reproach of the King or council; or meddle with the affairs of the King and Estate under penalties. Of these acts, the one which caused most consternation was that alleging the supremacy of the King over all cases and persons. The latter was allowed, the former was denied. It has always been maintained, in matters purely spiritual, that the Church courts possess an independent jurisdiction, from which there is no appeal. The defence of this great principle has formed a large part of the history of the Church; and has been the source of much of the suffering of the Church, both in persecution and in schism. The practical effects of these measures were that the King might set up bishops, to whom all must be subject; he might interdict the General Assembly and Presbyteries; he might close the mouths of outspoken ministers. In addition, the King was to be supreme head of the Church in matters purely religious and ecclesiastical. The dispute lay between the prerogative of the King, which James and his successors considered to be divine, and the headship of Christ over His Church. This was the casting down of the gauntlet between court and Church, in a struggle which did not finally close until the Revolution Settlement of 1690, after the Stuarts had been finally banished by the Revolution of 1688.]

Abuses in the Kirk.

[*1584, August 10*—A list of the abuses and grievances in the Kirk and commonweal, set down by Mr James Melville at the request of the Earl of Angus:—Among them are—"The small number that is of the ministry can have no certainty of the poor stipend assigned to them, but yearly it must be cast in the lords' modifiers' hands, and of new shaped and assigned over again to see how much may be wonne

in to the collector. There is no provision made for the poor relicts and fatherless of the ministers; but notwithstanding their earnest, faithful, and most wakerife care over their flocks, which made them to cast away all other industry and virtue for worldly provision to their wives and children, they are suffered to beg and lie in misery after their departure."—*Calderwood*, iv., 152.]

The Revenues of the Rood and Holy Blood Altar.

Between 1584 and 1587 occur three receipts granted by John Tweedy, the student who had received the gift of the revenues of the Rood and Holy Blood altar, to Sir John Stewart, for the rent of the tenement called the Crosshouse or East Wark, built above the East Port. This East Wark had been in course of building in 1488; by the year 1549, the year of the burning of Peebles, it had come into the possession of the chaplain of the Rood altar in St Andrew's Kirk, and the building itself had been wholly or partially destroyed. Sir James Davidson, the last Romish prebendary of the Rood altar, had granted several renewals of a lease of the building to Sir John Stewart of Traquair, but always with reservation to the magistrates, who were to have the use of it for the purposes of fortification if need arose. In time becoming ruinous, its remains were cleared away in 1656.

Contemporary Ministers.

[*1585–1607—Innerleithen*—William Sanderson. Hope-Kailzie and Traquair were also under his care. Presented to the vicarage by James VI., May 24, 1599; died 1607.

[*1585—Newlands* (previous to the Reformation Newlands was a prebend of the Collegiate Church of Dalkeith)—Robert Allan, translated from Saltoun, having Lyneton also in charge; continued 1588 (but was probably suspended); returned 1590, and continued in 1591.]

Sacred Tunes.

[Thomas Tallis; died in 1585. He had been organist to Waltham Abbey until its dissolution in 1540. His tunes were:—"Evening Hymn" (10, Scottish Psalter; 285, Scottish Hymnal; 22, Free Church Hymnal; 302, U.P. Hymnal). "Tallis" (168, Scottish Psalter; 67, Free Church Hymnal; 70 and 123, U.P. Psalter; 308, U.P. Hymnal; 101 and 189, Scottish Hymnal; 156, Psalms and Paraphrases). Chant (226, Scottish Psalter; 76, U.P. Psalter).]

The Black Acts.

[*1586*—In the Church at large general consternation was created by the passing of the Black Acts by the Scots Parliament. Many of the more outspoken ministers fled either to Berwick or to England; some were imprisoned; others were banished north of the Tay. The Church received a severe blow when Craig, who had been the colleague of Knox, and who had at first held out strongly against the King, not only signed a deed of submission but counselled his clerical brethren to follow his example. This defection disheartened the great bulk of the ministers in their resistance, and the great majority, erstwhile champions of the Reformed Church, submitted to the will of the King, and agreed to the provisions of the Black Acts. Not only so, but Lord Maxwell, a Papist, considering the time ripe and the omens auspicious, assembled all those who had been practising the Romish faith in secret in

the neighbourhood of Dumfries, and on Christmas Eve, 1585, celebrated mass at midnight amid the ruins of the Collegiate Church of Lincluden. For this breach of the law, however, Maxwell suffered three months' imprisonment in the castle of Edinburgh. One is not certain whether this personage is the erstwhile Master of Maxwell who had created panic in the breasts of Father Gilbert Broun and the Romish friars of the Cross Kirk twenty-five years previously. If it is the same man, then he must have reverted to the ancient faith. On May 10, 1586, the General Assembly met. At its sittings, the ministers argued the whole question of Episcopacy with the King in person; and ultimately the Church gave its sanction to a species of modified Episcopacy.]

Second Charge Created in Peebles.

1586—In this year Adam Dickson was minister of the second charge in Peebles, but the arrangement does not seem to have lasted long. It was not persevered in at the time, and nothing is now known concerning it. At the time, however, it was apparently required, as the minister of Peebles, Archibald Douglas, had betaken himself to his conjoined charge, which was Manor. Wherefore is not known. Adam Dickson attended the Synod this year. He is found as minister of Newlands, in the same Presbytery, in the year 1589. About fourteen years after this, a second minister was once more appointed for a brief period.

Episcopacy and Presbytery Combined.

[*1586*—There were in the Church at this time, archbishops, bishops, with a greatly diminished prerogative, Synods, Presbyteries, and kirk-sessions. In many matters the bishops were to receive directions from the Presbyteries, and they were to be answerable to the General Assembly.]

Protests from the Borders.

1586, October 12—In the Synod of Merse, Teviotdaill, and Tweeddale a resolution was drawn up and signed, to the effect that in the Church of Scotland there were at that time no divided opinions touching the true policy and government of the House of God. And that they held to the policy as practised before May 1584. And that those who subscribed the letter to the King did so in so far only as the laws of the King were agreeable to the Word of God, not allowing the tyrannical supremacy of bishops over ministers and their laws, which directly impugn the Word of God. Among those who signed are the names of Archibald Douglas, minister at Manor; Adam Dickeson, minister at Peebles; Robert Alane, minister at Newlands; Archibald Douglas, minister at Kirkurd; Thomas Bisset, minister at Drumelzier.

Sacred Tune.

[*1586*—"Eisenach" (77, Scottish Hymnal); Johann Hermann Schein, 1586–1630.]

Mary Queen of Scots.

[On February 8, 1587, the Queen was put to death at Fotheringay. Previous

to this, the King had ordered the ministers of Edinburgh to pray for his mother; this they declined to do. The King then ordered Archbishop Adamson to conduct the service in St Giles, in order that he might pray for the menaced royal lady. Cowper, the minister, refused to give place, and a riot ensued in the Church. Ultimately Cowper had to give place to the archbishop, and the service proceeded.]

The Temporalities.

[*1587*—When the Scots Parliament met in this year, an act was passed annexing the temporalities of all benefices to the Crown; but reserving the teinds to the Church. The Church was thus plundered, and the bishops greatly impoverished. And the King himself was not greatly enriched thereby, as he squandered the possessions of the Church upon his favourites among his courtiers, who thus became aggrandised at the expense of the Church of Scotland. The ancient possessions of the Church were now finally lost.]

Divine Service: The Armada.

[*1586-87-88*—At this time, in the public services of the Church, kneeling was the common posture at prayer; and in 1587 the kirk-session of Glasgow enjoined all persons to bend the knee to the ground. 1588 was the year in which was defeated the great Spanish Armada, which inflicted a severe blow upon the Romish cause. The coasts of Scotland were strewn with the wrecks of the great vessels. There was much excitement in the kingdom, and the popish nobility were ready for rebellion.]

Sacred Tune.

[*1588*—"Southwell," Henrie Denham's Psalter.]

General Assembly.

[*1588*—Act against burial in Kirks. No one to be allowed to do so; nor any ministers to give permission, All breaking this law to be suspended from all benefits of the Kirk, till they make public repentance therefor; and ministers to be suspended who consent. And supplication to be made to the King to forbid burial in Kirks, erecting of tombs, and laying of throuches in kirkyairds.—*Calderwood*, iv., 690.]

Contemporary Ministers.

[In the year 1588 died George Hay, who had been minister of Eddlestoun, which, previous to the Reformation, was a prebend of Glasgow. He was parson both of Eddlestoun and of Rathven, which he had held by dispensation of the Pope; but was confirmed anew at the Reformation. In the year 1561 he was one of those who argued against the idolatry of the Queen. In the year 1562 he was a member of Assembly, and was appointed as superintendent of Glasgow, on July 2, to preach alternately, along with another, in the unplanted kirks of Carrick, till next Assembly. Such was his influence that, at the General Assembly, held in June 1564, he was called the minister of the court. He was appointed to argue against Knox on the obedience due to magistrates, but declined doing so, as he was of the same opinion also. In the year 1567 he had the third of both his parsonages, provided he insist diligently in the ministry, and cause his Kirk where he makes not residence to be sufficiently served, and charge no further stipend. In the year 1568, on a complaint to the General Assembly, by Andrew Murray of Blackbarony, in name of the

parishioners, of his neither preaching the Word nor ministering the sacraments, he was sharply rebuked. He appears to have betaken himself to his other benefice.

[*1589—Newlands*—Adam Dickson, formerly of Peebles, who seems to have left same year; returned in 1592, it being agreed, June 20, that better provision should be made for him. Presented by James VI., June 1593. Died in 1595, when the stipend was assigned to his widow and bairns.

[*1589–1622—West Linton*—David Nerne or Narne, appointed to be admitted after November 4, 1589; presented to the vicarage by James VI., November 10, 1597; died 1622.]

The Confession and Covenant.

1589—In the Privy Council Register for 1589 the name of the minister of Peebles, Archibald Douglas, occurs in the "List of a commission of select clergy in the shires to promote subscription to the Confession of Faith and Covenant over the whole kingdom."

Marriage of the King: The King and the Church.

[The King had now married a Princess of Denmark, the ceremony being performed by a Presbyterian minister, David Lindesay; and the Queen was crowned on a Sunday in May, 1590, in Holyrood Chapel, by another minister, Robert Bruce. On August 4, 1590, the General Assembly met. The King was present at its eighth sitting. It was then that he "fell forth praising God that he was born in such a time as the time of the light of the gospel; to such a place as to be King in such a Kirk —the sincerest Kirk in the world," and used the famous words:—"The Kirk of Geneva keepeth Pasche and Yule: what have they for them?—they have no institution. As for our neighbour Kirk in England, it is an evil said Mass in English, wanting nothing but the liftings (raising the host). I charge you, my good people—ministers, doctors, elders, nobles, gentlemen, and barons—to stand to your purity, and to exhort the people to do the same; and I, forsooth, so long as I brook my life and crown, shall maintain the same against all deadly."]

The Murder of Patrick Veitch.

1590, June—About this time Peebles was the scene of a very cruel murder. William Veitch, "the Diel o' Dawyck," had a son called Patrick, who had been in Peebles on business on a day in June 1590. In the afternoon he rode homeward through the defile opposite the castle of Neidpath. He had been observed by James Tweedy of Drumelzier, one of the hereditary foes of his house. Six of the Tweedies, two Crichtons, and one Porteous resolved to waylay the unfortunate youth. Dividing into two parties, one of which preceded Veitch upon the road, they fell upon him in the narrow pass and murdered him—nine to one. The Tweedies were put in prison, but were never brought to justice. The Veitches, probably knowing by experience that this would be the case, took the matter into their own hands. Four days after the murder, on June 20, John Tweedy, Tutor of Drumelzier, one of the assassin band, was walking on the High Street of Edinburgh. He was met by John Veitch, from North Syntoun, in Selkirkshire, and Andrew Veitch, brother of the laird of Courhope, a property among the Meldon hills in Peeblesshire. Recriminations

passed, which resulted in the death of Tweedy, after a sharp conflict. Then ensued and continued a long dispeace between the families of Tweedy and Veitch. In a letter, dated March 10, 1611, the King referred to this long-standing feud, and called upon Lord Dunfermline and the other lords of the privy council to suppress the enmity and effect a reconciliation between the septs. He fondly believed at the time that all other feuds in the kingdom had been suppressed but this.

Assembly of 1590.

[*1590*—Trial *de novo* is appointed of the whole Presbyteries as was had before this Assembly, and their diligence to be given in writt in their Synodal, in October next to come, ... and at the trial of Peebles, for Mr David Lindsey, John Brand. Speech of the King, hearing an advocate reason before the lords the Commissars of Edinburgh, in an action by the laird of Craigmillar against his wife: —"Your reasoning is like this which the ministers use. There can be no preaching without ministers; ministers cannot be had without livings; livings cannot be had without a platt; *ergo*, the gospel cannot be preached without a platt."—*Calderwood*, v., 117.]

Presbyterianism: The Church's Charter.

[*1592*—On May 29, 1592, Parliament met. It discussed a petition presented to it by the General Assembly of May 21. It passed thereafter an act confirming the liberty of the Church; giving a legal jurisdiction to its courts; repealing the acts of 1584 in so far as they affected ecclesiastical authority in matters of religion; and stipulating that presentations should henceforth be directed not to bishops but to Presbyteries. This series of provisions constitute the *Magna Charta* of the Church. This act was equivalent to the entire subversion of the Episcopal polity in the Church, and the re-establishment of the Church upon the basis of Presbyterianism. There was no hope, however, of the Church regaining her temporalities. This, then, was the end of the twenty years' struggle. From 1572 Presbytery and Episcopacy had been intermingled, but had not assimilated. Now, in this year 1592, the victory lay with Presbytery; Episcopacy meanwhile was laid low.]

Thirty-Two Years after the Reformation.

[*1592*—At this time there were upwards of four hundred Churches still unsupplied with Protestant preachers. The Romish clergy as a class had shewn themselves either unwilling or unfit to become ministers in the Reformed Churches. Attempts were made in some places, including Peebles, to compel these ex-chaplains to conduct or take part in the reformed services, but without much success. The reader had gradually sunk from his original office until by this time he discharged the office either of clerk or precentor. A curious entry in the records of one of the early Assemblies gives a glimpse of some of the side lights of the time—"Any minister or reader that taps ale, beer, or wine, and keeps an open tavern, should be ordained by the Commissioners to keep decorum." In place of the Romish festivals, the Reformed Church substituted fasts for special occasions. The abstinence lasted from Saturday at eight at night until Sunday after five o'clock, and then only bread and drink to be used, and that with great sobriety. Gorgeous apparel was to be disused during the whole time of humiliation, which lasted from one Sunday in the morning until the next Sunday at night. The public services were to last for three hours in the forenoon, and two hours in the afternoon, the remainder of the

day being passed in private meditation. During a fast, there was daily service in the Churches for two or three hours. The public penances of the Reformed Church were far more severe than those of the Romish Church had been.]

Contemporary Ministers.

[*1592—Glenholm*—John Hepburn, M.A.; translated to Merton.

[*1592—Newlands*—John Colden, formerly of Borthwick, was presented, but collation was refused him, May 9, 1592; demitted in 1594, and was admitted to Kinross.

[*1592—Stobo*—Adam Hepburne, presented and admitted, June 22; collated, August 15; died, October 1602, in the eleventh year of his ministry. His books were estimated at a hundred merks; utensils, &c., at £40; inventory and debts, £587 13s 4d; his debts exceeded his goods. Married Agnes Foulis, who survived, and left issue.]

Sacred Tunes.

[*1592*—Thomas Este was printer in London between 1588 and 1624. In 1592 he published the whole book of Psalms. In it are:—"Winchester" (23 and 203, Scottish Hymnal; 165, Psalms and Paraphrases; 178, Scottish Psalter; 178, U.P. Psalter; 291 and Doxology 2, U.P. Hymnal; set to Psalm 84). "Cheshire" (60, Psalms and Paraphrases; 47, Scottish Psalter; 52, U.P. Psalter; 180, U.P. Hymnal; set to Psalm 146). "Dundee" (1, U.P. Psalter; 69, Psalms and Paraphrases; 57, Scottish Psalter; set to Psalm 116). "Canterbury" or "Paston" (207, Scottish Hymnal; 58, Psalms and Paraphrases; 104, U.P. Psalter; set to Psalm 4).]

Contemporary Ministers.

[*1593—Broughton*—John Makcullo, laureated at Edinburgh University, August 12, 1592; admitted, May 28, 1594; but, April 2, 1595, "can find na sufficient provision."

[*1593—Eddleston*—James Logan.

[*1593–1627—Lyne*—John Ker.

[*1594—Skirling*—James Hunter, translated from Borthwick to Skirling; thence to Smailholm.]

Sacred Tunes.

[Giovanni Pierluigi da Palestrina; died in 1594. Tunes—"Palestrina" (118, Scottish Psalter). "Resignation" (123, Scottish Psalter). "Victory" (57, Scottish Hymnal).]

Psalmody.

[*1595*—The arrangement of tunes in the psalter is supposed by some to shew that standing was the common posture in praise. During sermon the people usually sat with their hats on, and they sometimes applauded the preacher. Song schools were prominent institutions in all large towns.—*Drs Sprott and Leishman.*]

Trial by Combat.

1595—Returning to secular matters in Peebles, there is an interesting account extant of a case of trial by combat, which occurred in its neighbourhood. The disputants were two members of the household of the late Provost of Peebles, James,

lord Hay of Yester, who resided at the castle of Neidpath. The challenger was George Hepburn and the defender John Brown. License was obtained from the King, and the combat arranged to take place on Edston Haugh, two miles from Peebles. Both the combatants were mounted, and carried swords and spears. Hepburn, the challenger, overcame Brown, and bore him to the ground, thus vindicating his honour according to the usage and judgment of the time. But Brown resolutely refused to make any confession; however, Hepburn spared his life at the desire of the judges. For long after, Brown bore a deadly hatred towards his vanquisher, and swore to be avenged. This continued until 1605, when, on November 26, Brown was summoned to appear before the privy council, where he at length declared:—"Albeit he had borne feud against Hepburn in time byegone, he was content, in obedience to the council, to be reconciled with him, and gave his oath that from his heart he remitted Hepburn all rancour, and should never quarrel with him thereafter, and took him by the hand, and were reconciled together."

Daily Prayers.

[In this year the kirk-session of Glasgow ordered that prayers be read in the High Kirk at seven in the morning, and at five in the evening in the New Kirk.]

A Benefice Register.

[*1595*—A commission for the constant platt, General Assembly, 1595:—"Forasmuch as a great occasion of the non-planting of Kirks standeth in inlaike of provision of the ministry and that their stipends from year to year being changeable, they are drawn from their Kirks, to the neglecting of their flocks, and to the disgracing of their callings. With common advice it is herefore concluded and resolved that a constant platt shall be set down by the brethren following, appointed out of every province, who shall sit and convene the first day of September next, within Edinburgh; and before their convention and sitting every Presbytery shall, between and the 15th August next to come, deliver to the said brethren, appointed of their provinces, a resolute information, written in form of a book, *in mundo*, of the estate of their Kirks in the heads following, viz., of the names of the benefices within their bounds; whether the same be several benefices or annexed; who is patron thereof; who possessor; by what right the same is brooked; the old rent; the present rent; and the just availl thereof; and what Kirks may be united or divided. Which informations being received and collected together, the said commissioners convening as said is, shall appoint every Presbytery several days to direct a special brother, fully instructed by them, with a constant platt of the Kirks within their Presbyteries. And the said brethren so directed, with the commissioners foresaids, to conclude and put in form a constant platt of their Presbytery; and so furth to proceed till the work be wholly made up and complete. And after completing thereof, the said commissioners shall make warning to every Presbytery to direct a brother from them to consider the whole work." The King and council to ratify the information from all the fifty Presbyteries.—*Calderwood*, v., 374.]

Contemporary Minister.

[*1595*—*Drumelzier*—Robert Livingstone; translated from Ellem; Broughton, Kilbucho, and Glenholm were also under his charge; translated to Skirling.]

St Mary's Lands in Innerleithen.

In July 1596 occurred an alienation of ecclesiastical property, when the lands and buildings in Innerleithen belonging to the chapel of St Mary in Peebles were granted by feu charter to Horsburgh of Horsburgh.

Presbytery Records.

1596—The records of the Presbytery of Peebles now begin. They are contained in a series of manuscript volumes, preserved in the Presbytery safe in Peebles.

Meetings of Presbytery.

1596—October 11—At Peebles. Adam Hepburne, minister of Stobo, is chosen moderator. It is ordained that the bailies and council be warned to compear before the Presbytery the next day, with some gentlemen of each parish, for order to be taken that the exercise may be better kept. And also the bailies about the disponing of the prebends and about the hospital of SS. Leonard and Lawrence. The minister of Eddilstoun and the minister of Newlands are appointed to travail with the laird of Smithfield about the away-putting of the deadly feud betwixt him and James Dickson of Mennar. They reported that the laird of Smithfield was willing to offer five hundred merks, as he had offered before; and to submit other five hundred merks to friends. The Presbytery appoint the minister of Peebles to speak with James Dickson on the subject, and to receive his answer. Ordain Charles Pringill to be warned against the next day for production to the satisfaction of the party, of the King's remission for the unhappy slaughter of Janet Steivinsone.

1596, November 2—At Peebles. The which day compeared the bailies and the most part of the council, they being accused for not resorting to the exercise as they ought and should. Answered by them that they shall do diligence to have the exercise better keepit, both by themselves and others. The bailies, being enquired at about the disposition of the prebends, and if they would be content to give them to sustain another minister? It was answered by them that they would be content to give Hector Cranstoun, reader, the gift of them; and proposed that a collector be appointed by the town to take up the rent. And as to the hospital, they would look out their evidents, and see what they can get, and report the next day. (*Query.*—Would this Hector Cranstoun be a relative of the former minister, Thomas, or his son, Andrew, the schoolmaster?)

1596, December 9—Compeared Charles Pringill, and declared that he was agreed with the party for the sudden slaughter of the late Janet Stevinsoun, and promised to produce the letter of slaines, or to cause the party to compear to testify the same. Continue the King's Majesty's remission and the satisfying of the Kirk until parties be satisfied.

1596, December 23—At Peebles. *Schoolmaster.*—Supplication by Mr Gavin MacCall, schoolmaster of Peebles, complaining of the smallness of the stipend assigned to him for teaching the school, and desiring the Presbytery to appoint one

of their number to speak to the bailies to see if they will augment. Mr Archibald Douglas, the minister, is appointed to speak to the bailies. *(Note.*—This Gavin MacCall was he who was appointed minister of the second charge in 1600.) On the 6th of the following January the bailies reported that they had no means of augmenting the salary, but would speak with the council about it. *The Hospital.*—The bailies ordained to compear the next day to give answer about the seeking furth of the evidents of the hospital.

1596, January 6—At Peebles. *The Hospital.*—Compeared the bailies of Peblis, and showed that they had searched all the common kist where their evidents lay, and could find nothing concerning the foundation of the hospital. *Schoolmaster.*—The bailies report that they have no means of augmenting the stipend of Mr Gawin M'Caill, schoolmaster, but will advise with the council about it. *Sorcery.*—Case of Janet Wallace, accused of sorcery and making a drink, whereby Christian Ker was slain, and some other people; and that she went about the rowan tree to gather herbs for making the drink. The said Janet Wallace complained that Hector Cranstoun, reader, attempted to murder her under cloud of night; but as she had no proof of this, she was remitted to the session of Pebles, in order to make her repentance publicly in the Kirk, and to ask the said Hector's forgiveness for the slander.

1596, January 20—John Fausyde (Newlands) is appointed to carry a letter to the laird of Balcleuch anent the deadly feud betwixt John Hay of Smeithfield, and James Dikison in Kirktoun of Mennar. Also to show the oppression done to Mr Archibald Dowglas, minister at Peblis, by Robert Scott of Dryhope, cousin of Balcleuch, both by reiving of his heritage and not finding law-surety to him, but went to the horn.

1596, February 17—At Peebles. The Presbytery appoint Mr Archibald Douglas, minister at Peblis, their commissioner to the General Assembly, and to speak to the Earl of Morton anent Mr John Wemyss (Kilbucho) and Mr John Cowane (Newlands). John Fausyd (Newlands) reported the laird of Balcleuch's answer to the Presbytery's letter about taking order with the deadly feud between John Hay of Smeithfield and James Dikison in the Kirktoun of Mennar; and produced a letter from Balcleuch to be subscribed for an insurance. The Presbytery appoint John Ker (Lyne) to ride to Tracquhair to James Dickison, to get the assurance subscribed. And as to the oppression done by Robert Scott of Dryhope to Mr Archibald Dowglas, Balcleuch promised to end the same when leisure served. On March 21, it was reported to the Presbytery that Dickson refused to grant the assurance.

Penance in Sackcloth.

1596, March 2—Compeared Thomas Stevinsoun, in name and behalf of the father and mother and friends of the late Janet Stevinsoun, and testified and declared that they were contented and satisfied by Charles Pringill for the unhappy and unadvysed slaughter of the said Janet; and for further declaration thereof, the Presbytery appoint the said Charles to compear on Sunday next, in his linen clothes, all the time of the sermon, and thereafter to humble himself before God in presence of the parishioners, and to ask God mercy for Jesus Christ His Son's sake, and the parties' forgiveness.

The Case of Sorcery.

1596, March 17—The minister of Peblis ordained to proceed with public intimation against Janet Wallace, in case she ask not forgiveness of Hector Cranstoun, reader, publicly in the Kirk, for slandering him.

Contemporary Ministers.

[*1596—Newlands*—John Syde or Fawside, formerly of Eddleston; presented by William, Earl of Morton, May 1592; admitted in 1596; removed to Henderland before 1614; returned 1615, and had £100 allowed him by the city of Edinburgh for his services at Kirkurd, August 16, same year; continued in 1631.

[*1596–1640—Skirling*—Kenneth Logie, M.A., translated to Kirkcaldy in 1650.]

Member of Assembly.

1597, April 14—The Presbytery ordain, according to the act of the provincial assembly, to try Mr Archibald Dowglas, minister at Peblis, commissioner to the General Assembly, held at Perth, to see if he passed the bounds of his commission or not.

A Feud.

1597, April 14—The Presbytery, perceiving a deadly evil will and hatred falling out betwixt the lairds of Smythfield and Horsburgh, who, for invasion and contempt of each other, have convened their friends and forces to the town of Peblis for mutual harm and slaughter, to the offence of God, the unquietness of the country, and grief of every one of our consciences; for remedy whereof and eschewing further troubles like to ensue thereupon, have for the present thought it meetest that Mr James Logane (Eddleston) and John Fausyde (Newlands) travail with each of the said parties, to assure each other for such a time as can be granted; and in like manner that they or either of them, as they may agree between themselves two, represent and declare the same to His Majesty and council, by whose deliverance there may be letters granted for charging either of the parties to compear before them that such order may be taken therein as His Majesty and council think good.

1597, April 28—Ordain Mr James Logane (Eddleston) to travail betwixt John Hay of Smythfield and the laird of Horsburgh for an assurance, and to desire the laird of Traquair and the laird of Blackbarony to concur with them to that effect.

The Cross Church as Parish Church.

1597, April 28—The Presbytery appoints the minister of Peebles to teach no longer in the chapel, but to resort to the Parish Kirk next Sunday; and this to be intimate to the session. This reference shows that the congregation of Peebles had been deprived of the ancient Cross Kirk, in which it had assembled after the Reformation for divine service. Possibly Lord Yester had usurped possession of the Church in virtue of an option granted to him by the last Romish minister, Gilbert Broun. The congregation was now worshipping in the chapel of St Mary, founded in the year 1362.

1597, May 5—Mr James Logane (Eddleston) and John Fausyde (Newlands)

report their diligence as to obtaining an assurance between the lairds of Smythfield and Horsburgh; the former having refused to grant assurance, because the laird of Horsburgh and James Dikison's bairns are so near of kin.

1597, May 19—Visitation of the Kirk of Peblis ordained, and the parishioners to be warned to that effect.

1597, May 26—Visitation of the Kirk of Peblis continued, because the parishioners could not well convene.

1597, June 16—Mr Gavin Makcall, schoolmaster and probationer, exercised; addition by Mr James Logane on Genesis xvii., 23-27. It was concluded that the Presbytery be removed to Stobo next day. Intimation to be made to the parishioners of Peebles of the transportation of the Presbytery, and that for their disobedience and not keeping the Kirk. (*Note.*—This may mean that the congregation still worshipped in the ancient chapel of the Virgin, and had not gone to the Cross Kirk as ordered by the Presbytery.)

The Cross Church.

1597, July 7—Mr Archibald Douglas, minister at Pebles, reported that he had spoken to Lord Yester about his lordship's goodwill of the Cross Kirk to be their Parish Kirk, and that his lordship refused. The visitation of the Kirk of Peblis to be on Wednesday next; and the causes to be given in against the town and parish why the exercise was transported. Adam Hepburn (Stobo) ordained to teach on the occasion.

Visitation of Peebles.

1597, July 13—At Peebles. After invocation of God's name, and exhortation made by Adam Hepburn (Stobo), the minister being put forth, the parishioners are enquired at if they find any fault in his life and conversation. They find none, and praise God for him. Being asked if he teaches soundly, and if they receive comfort of his doctrine? they answer—Yes. The question whether on Sundays he taught both forenoon and afternoon is answered in the affirmative. And to the question whether he taught on Wednesdays, the minister himself answered that the fault was in the parishioners, who did not assemble. In regard to the administration of discipline, it was answered—"The session book will testify." The question being put both to minister and people when the communion was administered? it was answered—"More than a year syne," the want of a Kirk being the occasion why it was not oftener observed; but as many as came to the exhortation this last year it was administered to them. The parishioners being asked why they had not a Kirk, it was answered that they were poor, and unable to build a Kirk, and that they had directed Mr Archibald Douglas, minister at Peebles, to Lord Yester, to obtain his lordship's goodwill of the Cross Kirk to be their Parish Kirk. But his lordship would not grant it. The parishioners desired the Presbytery, with the Presbytery of Edinburgh, to obtain his lordship's goodwill to get the Cross Kirk to be their Parish Kirk, and they shall build and repair it. The parishioners also complained that "Their minister does nocht weill remane nor keip his Kirk because of certain envious

persons, and therefore desire some of the ministers to mention the matter to His Majesty." The bailies and council being reminded of their obligation to have a second minister, they promise to give a resolute answer betwixt this and Friday next, and cause the minister to report the same to the Presbytery. Hector Cranstoun, reader, being put forth, the parishioners were asked if they had anything to say against him, in his life and character. They had nought to say, but praised God.

1597, July 21—At Stobo. The causes why the Presbytery was transported furth of Peebles:—In the first, the contempt of the Word of God, which "kythit cleirly" in their seldom coming to the same. Second, the incommodity of the place; being so open a place that at their gate the exercise cannot be heard for the clattering of people and the horse feet upon the caussay, &c. In respect there is no accommodation either for "decoring of the action or for the ease and quietness of the brethren." Third, the misorder in ringing the bell, in gauning by the door, banning and swearing in time of exercise, sometime nowt coming in, sometime the place of our exercise "distormit" in making it a place for keeping of their lime and sand to repair the tolbooth, a turall house, that those who would have looked at our stour on book and hose they would have said we had rather been making mortar than making the exercise. Fourth, the variance, apparently irreconcilable, among the members within the citie, yea, let be men amang wives, and outside the citie. The parties also repairing to the citie, troubling their good estate, no magistrate finding fault therewith. Fifth, their disobedience to the lawful desire and vote of the Presbytery concerning their repair of the Kirk; their help by their prebends for the providing of a second minister, and for the help of their schoolmaster in this extraordinary year. The Presbytery ordains the parishioners of Peebles to give in their answers in writing to the causes why the Presbytery was transported against next day. (*Note.*—The chapel in which the Presbytery was wont to meet was situated at what is to this day a very noisy corner of the High Street.)

1597, July 28—The answers by the bailies to the causes why the Presbytery was transported:—(1.) The provost, bailies, and council promised to mend it. (2.) As for the incommoditie of the place, the remeid thairof is in your own handis to resort to the Kirk quhilk the town and parochin hes promissit to repair, and to furnische the samyn with all necessaries. (3.) As concerning the ringing of the bell, it sall be repairit, and quhen the Kirk salbe repairit thair salbe ane bell provydit to it, and rung sa oft as neid requyris, and thairfoir leaves the answer to your hail termis for offending of you. (4.) Thinkis it had rather bein ane caus to have repairit the exerceis nor transportit it: the bailies fand ever fault with ony tumult or contraversie to thair power. (5.) Thair was never dissobedience bot rather seiking of concurrence of yow the ministrie, quha knowis the stop and impediment of the want of ane Kirk alsweile as we. And as concerning Mr Gawan M'Call, for supporting and helping him in this deir yeir, we are content to help him and augment him, provyding at your sychtis ye will cause him contract with us for the space of sawin zeiris (seven years).

1597, August 4—The answers produced by the bailies to the reasons for transporting the Presbytery are refused.

1597, August 15—The Presbytery ordain the exercise to be in Peebles the next

day, for sighting of the conditions, and for the final conclusion of the matters that are betwixt the Presbytery and the town. Mr James Logan (Eddleston) reported according to his commission directed to the goodman of Whytebank about the question betwixt Gawin Thomeson and them. Answered that the goodman of Whytebank was content to receive offers, and as concerning Charles Pryngill, he has promised to cause him agree, or else he and other friends with have nothing ado with him.

1597, August 31—Compeared Gawin Thomson, and agreed, at the request of the Presbytery, that the Pringills shall draw a furrow of his land at Swynhop-burne after the corn be off the ground in hope of agreement, provided it prove not prejudice to him, his right and possession. Which the brethren thought reasonable.

The Presbytery to Return to Peebles: Agreement.

1597, September 1—The Presbytery conclude that the exercise shall remain in Peebles because of the agreement made in regard to the reasons why it was transported to Stobo.

Schoolmaster.

1597, September 1—The which day compeared the bailies and council, and were satisfied for perfecting the conditions that a contract be made betwixt them and Mr Gawin M'Call—the latter to remain with the school five years, and they to pay him yearly £100, as also Mr Archibald Douglas, minister at Peebles, 50 merks.

The Feud.

1597, September 29—At Peebles. The which day, according to commission directed to Mr James Logan (Eddleston) and John Fausyde (Newlands) about the deidly feud betwixt the laird of Smithfield and James Dickeson in the Kirktoun of Mennar, after long travailling, James Dickeson has received the laird of Smithfield's offers for the slaughter of his late son.

1597, October 27—The Presbytery ordain Mr James Logane (Eddleston) and John Fausyde (Newlands) to travail with the laird of Smythfield and the laird of Horsburgh, to see if they can obtain an assurance betwixt them, and to report the next day.

The Reader.

1597, October 27—The same two brethren (the ministers of Eddleston and Newlands) are ordained to speak to the bailies of Peebles for poynding of Hector Cranstoun, the reader, because he will not waik, nor stent, nor wapinschaw with thame, and to report their answers.

1597, November 17—Mr James Logane and John Fawsyde ordained yet as before to travail with the provost, bailies, and council anent the waiking, warding, and stenting, and to report their answers concerning Hector Cranstoun, their reader. (*Note.*—The reader claimed exemption from all the above mentioned services, and also stent, which was a military tax.)

The Feud.

1597, November 17—The minister of Newlands, appointed to travail with the laird of Horsburgh for obtaining an assurance betwixt him and the laird of Smythfield, reported that he sought the laird of Horsburgh, and could nocht get him. Ordain him yet, as of before, to travail with him.

The Reader, &c.

1597, December 1—Compeared the provost, bailies, and council of Peebles, and were content to submit themselves to the Presbytery concerning Hector Cranstoun, their reider, vaiking and stenting, &c., and they to speir the practice of other burghs concerning readers, and in cais they be exemit, he to be in the lyke estait; and the same to be advised by the Synod, and to be reported. The Presbytery appoint their brother, Adam Hepburne (Stobo), to wait upon the platt (see *antea*, p. 48, "A Benefice Register," 1595.) Ordain Mr Archibald Douglas, minister at Peebles, to proceed with public intimation to Helein Scot and —— Scot in Eschallis for their contempt before sentence of excommunication. Supplication given in by Patrick Ewmond and Issobell Stewart, within the parish of Peebles, desiring that they might be married. The Presbytery ordain Mr Archibald Douglas, minister at Peebles, to marry them.

Assignation to the Town of the Cross Kirk thereof.

1597—Our sovereign lord ordains a charter to be made under the great seal, in due form, making mention that His Highness, after his perfect age, and all his vocation and the zeal His Majesty bears to the glory and service of God, and to the entertainment of policy and keeping of good order among His Highness' subjects, specially within His Highness' burgh of Peebles, where the Parish Kirk of the said burgh was burnt of long time bypast, in time of war betwixt His Highness' realm and that of England; with advice and consent of his lords of His Highness' secret council and exchequer, has given, granted, and perpetually confirmed, and by the tenor hereof gives, grants, and perpetually confirms to the provost, bailies, council, burgesses, community, and inhabitants of His Highness' said burgh of Peebles, and their successors, heritable, all and whole the Kirk called the Cross Kirk of Peebles, with the yards, place, and enclosure adjacent thereto, and all their pertinents lying within the sheriffdom and parish of Peebles, to the effect that the said provost, council, burgesses, community, and inhabitants of the said burgh, and their successors, may sustain, build, and repair, and use the same for the Parish Kirk of the said burgh of Peebles in all time coming. Which Kirk, called sometime the Cross Kirk of Peebles, sometime pertained to the friars of the said Kirk, called the Trinity Friars of Peebles, and their predecessors, and now pertain to our said Sovereign Lord, fallen and come into His Highness' hands, and at His Highness' gift and disposition, by the acts of Parliament and laws of this realm through the abolishing of the superstitions of the said friars. (*Note.*—This charter was not signed, but was confirmed in another charter, dated 1621.)

A Pure Presbyterianism.

[From 1592 until 1610 the government of the Church was Presbyterian. For these few years the Church embraced the whole people; was undisturbed by schism; was unharassed by the civil power; and had no grievances save the standing one of lay patronage. The Church, however, had become very much impoverished from the continuous appropriation and alienation of her revenues, which had been going on from the Reformation. There is a complete blank for several years of this period in the burgh records, which precludes any information regarding the domestic history of the burgh of Peebles at this time.]

Contemporary Minister.

[*1597*, *Kilbucho*—John Weems, translated from Flisk; presented by the Earl of Morton; continued in 1608.]

Beltane Pilgrimages to the Cross Church.

1598, *April 29*—The lairds of Traquair, Drummelzear, and Barony to be warned to come on Tuesday and Wednesday come eight days, together with the concurrence of the provost and bailies of Peebles, to await upon the Croce Kirk that no pilgrimage resort to it. Ordain Mr John Wemis (Kilbucho) and Adam Hepburne (Stobo) to travail with the lairds of Smythfield and Horsbrucht for obtaining an assurance.

1598, *May 4*—Upon the 2nd and 3rd days of May, according to the ordinance of the Presbytery, some of the gentlemen before appointed, with the provost and bailies of Peebles, waited at the Croce Kirk that no pilgrimages resort thereto, and apprehended one Beattie, parishioner of Mr John Bennett's, and —— Crychtoun, daughter of the laird of Newhall.

The Feud.

1598, *May 4*—Mr John Wemis (Kilbucho) and Adam Hepburne (Stobo) reported their dealing with the lairds of Smythfield and Horsburgh for an assurance, and that the laird of Horsburgh promised to advise with the laird of Traquair, and thereafter to give an answer. They had not spoken with Smythfield. Ordained again to travail with him.

1598, *Wednesday after May 11*—Adam Hepburne (Stobo) and Mr John Wemis (Kilbucho) having been appointed to travail with the lairds of Smithfield and Horsburgh, reported that they had done so with Smithfield, who was content, after advising with friends, to grant an assurance; and as for the laird of Horsburgh, they had received no answer. The two brethren are ordained still to travail with these lairds.

1598, *May 18*—Adam Hepburne (Stobo) and Mr John Wemis (Kilbucho) report as to the lairds of Horsburgh and Smythfield, to the effect that the former, after advisement of friends, would be at the Presbytery's command. Mr Wemis reported that the laird of Smythfield refused an assurance.

1598, May 24—Ordains Adam Hepburn and Mr John Wemis as before to travail with the laird of Smithfield for obtaining an assurance between him and the laird of Horsburgh, and in case he refuse, the Presbytery will proceed with the censures of the Kirk against him.

1598, June 15—Mr Robert Levingstoun (Skirling) reported that he had spoken to the laird of Smythfield for an assurance betwixt him and the laird of Horsbrucht, and that Smythfield said he could not assure with him until he advised with friends. The Presbytery, hearing that the laird of Smythfield is at the horn, they could not deal with him until they had licence of the King; and they ordain Mr James Logane (Eddleston) to travail with His Majesty for obtaining a licence to that effect.

A Dispute.

1598, July 20—John Fausyde (Newlands) and Hector Cranstoun (reader at Peebles) ordained to travail with Charles Pringill for taking away the cummar (an entanglement) betwixt him and Gawin Thomsone, and to report next day.

1598, July 27—Reported by Hector Cranstoun (reader at Peebles) that Charles Pringle said he would no wise be content to be at peace with Gawin Thomsone, but would refer that to his friends, and what pleased them would please him. The Presbytery ordain the beddel, Adam Dik, to summon Charles Pringle against the next day.

1598, August 3—Charles Pringill to be summoned for the second time.

1598, August 10—The beddell ordained to summon Charles Pringill for the third time anent the question between him and Gawin Thomson.

1598, August 24—Mr Archibald Douglas, minister of Peebles, ordained to enter on public admonition against Charles Pringill for his contempt before sentence of excommunication.

1598, September 7—The Presbytery ordain Mr Archibald Douglas, minister at Peebles, not to proceed against Charles Pringill with public admonition, as the matter is under trysting, till they see what effect it will take.

A Fast.

1598, September 7—Inquiry being made as to whether the fast was kept throughout the bounds, it was answered by all in the affirmative.

Troubling the Kirk.

1598, November 16—Mr John Wemis, minister at Kilbucho, is ordained to summon John Hay of Smithfield and Alexander Hay, his son, to answer at the instance of the minister and bailies of Peebles for troublence of the Kirk.

Leaving the General Assembly.

1598, November 16—Mr Archibald Douglas, minister at Peebles, being questioned for his departure from the Assembly before the ending of it, excused himself by a letter from the Earl of Angus, the King's lieutenant, directed to the said

Mr Archibald, and his lordship came in to Peebles. The brethren remit his case to the Synod's discretion.

1598, December 4—Mr Archibald Douglas, minister of Peebles, summoned before the secret council.

Troubling the Kirk.

1598, December 28—Continue the summons of the lairds of Smythfield for troubling of the Kirk of Peebles to the advisement of the Synodical Assembly, because they have been civilly pursued before the King and council. The Presbytery appoint Mr Archibald Douglas, minister at Peebles, and Mr James Logane, minister at Edilston, to attend and wait upon the plea.

Contemporary Ministers.

[*1598—Dawick*—John Fairfoul, M.A., translated to Balmaghie, 1601.

[*1598–1603—Drumelzier*—Archibald Row, M.A., translated to Stobo.

[*1598—Manor* (the Church was dedicated to St Gordian, and before the Reformation was a chapel of Peebles)—Gilbert Tailzeour, formerly of Bathgate; continued in 1615.]

Sacred Tunes.

[*1598*—"Nun Danket" (141, Scottish Hymnal); Johann Crüger, 1598-1662. "Nürnberg" (352, Scottish Hymnal); William Barton's Psalms; Barton born about 1598.]

Beltane and other Fairs.

1599, April 19—The Presbytery appoint William Sandersone, minister at Innerleithen, to wait upon the parishioners at Beltein and every fair, to advertise some of their own flocks to concur with him and the magistrates of the town in case the minister of Peebles get not licence to return from the Assembly in time.

Burial.

1599, April 19—Adam Dick, tailor, to be summoned for profaning of the burial, as remitted from the session of Peebles to the Presbytery.

1599, May 10—The Presbytery ordain and summon Adam Dick a second time, for profaning of the burial and abusing of the dead.

Pilgrimage to the Cross Kirk.

1599, May 10—Anent the ordinance that was given to William Sanderson (Innerleithen), minister, and some other brethren, to await with certain gentlemen and bailies of Peebles, to apprehend them that come in pilgrimages to the Croce Kirk, together with our brother, John Fausyde (Newlands), according to a commission given him direct from the provincial assembly of Lothian, halden at Prestoun Kirk, of date the first day of May 1599, they reported that they apprehended certain men and women, whose names they gave up in writing as follows:—William Douglas, in Hawick; James Wauche and Janet Diksoun, his spouse, there; Cuthbert Gledstaines

and Marioun Greiff, servants to the laird of Gledstaines; Walter Johnstone and Adam Hopkirk, in Mynto; and James Kar, dwelling in the Auldwark, in the parish of Selkirk. (This was forty years after the Reformation.) The Presbytery ordain the clerk to direct a letter to the Presbytery in whose bounds these persons reside to take order with them.

Murder of John Govane.

1599, May 10—The Presbytery ordain Mr Archibald Douglas, minister at Peebles, to cause Adam Dik, beadle, summon John Scot, at his dwelling-house, to compear before the Presbytery this day eight days, for the cruel murther of the late John Gowane of Cardrono, with certification that in case he compear not, we will proceed with the sentence of excommunication against him.

Miscellaneous.

1599, May 10—Mr John Wemis (Kilbucho) and Mr James Logane (Eddleston) are ordained to travail with Andrew Pringill and Thomas Paterson for obtaining of an assurance betwixt them.

1599, May 17—Adam Dick to be summoned for the third time.

The Murder of John Govane.

1599, May 17—The Presbytery ordains Mr Archibald Douglas, minister at Peebles, to make public intimatioun in the Kirk of Peebles on Sunday next to come, that in case John Scot compear not before the Presbytery, on Thursday come eight days, at nine o'clock, in the Croce Kirk of Peebles, bringing with him the King's Majesty's remission, with a testimonial of the satisfaction of the party, for the cruel murther of the late John Gowane of Cardrono, we will proceed with the sentence of excommunication against him, according to the acts of the Assembly.

1599, May 17—Mr John Wemis (Kilbucho) and Mr James Logane (Eddleston) report anent their travailling with Andro Pringill and Thomas Paterson they did not speed because the former refuses stubbornly. Mr James Logane is ordained to summon Andro Pringill against the next day, in case the action betwixt Thomas Paterson and him be not taken up.

Profaning the Dead.

1599, May 24—Adam Dik is remitted to the minister and session of Peebles, and they to enjoin him to satisfy in the Kirk of Peebles, for profaning of the burial and abusing of the dead.

The Reader and His Glebe.

1599, May 24—The Presbytery, hearing that Hector Cranstoun, reader, is slow in putting his letters of execution against the occupiers of the glebe, is ordained to put them to execution under pain of censure.

The Murder of John Govane.

1599, May 31—Report by Mr Archibald Douglas, minister at Peebles, that, in accordance with the appointment of the Presbytery, he had made intimation from the

pulpit on Sunday gane aucht dayes against John Scot, to compear before the Presbytery and produce the King's remission, with a testimonial of the satisfaction of the parties for the cruel murther of John Gowane of Cardrono, but the said John Scot had contemptuously disobeyed the ordinance of the Presbytery. Mr Archibald Rowe (Drumelzier), exerciser at the next meeting, is ordained to excommunicate the said John Scot.

1599, May 31—Mr James Logane (Eddleston) reported that he had travailled with Andro Pringill and Thomas Patersone, but had got no assurance.

Meetings of Presbytery.

1599, June 21—At Peebles. John Fausyd (Newlands) is noted absent. Exercise by Mr John Wemis (Kilbucho); addition by Adam Hepburne (Stobo) on Genesis xxxii., 9-22. Mr James Logane (Eddleston) and Mr David Nairne (Linton) are excused for absence on last occasion.

1599, June 28—The visitation of the Kirk of Peebles is appointed for Thursday next.

Visitation of the Kirk of Peebles.

1599, July 5—After invocation of the name of God, and exhortation made by Mr Alexander Flemyng (elect of Glenholm), the minister being put forth, and the reader, the parishioners were questioned whether they profited by the minister's teaching? And they answered that they did profit. Then being asked if they found any fault with his life and conversation? They answered that they found none. Thirdly, whether discipline was observed? They replied that it was. Fourthly, whether there was catechising on Sunday afternoon? Answered in the affirmative. Fifthly, whether there was teaching on Wednesday? The parishioners answered that the default is theirs, and not the minister's, through their slow convening: Which they promise to amend. Sixthly, when the Communion is administered? And how oft in the year? Answered it was administered the 18th of June last, and is to be observed twice in the year. The Kirk is found repaired. Being inquired at if they have anything to say against the life and conversation of the reader (Hector Cranstoun)? The parishioners answer they have nothing to say against him.

1599, November 30—The Presbytery appoint Mr Archibald Douglas, minister at Peebles, and Mr James Logane, to travail with Gawin Thomson for offers to be made of new again to Charles Pringill and his friends betwixt this and this day fifteen days.

Contemporary Ministers.

[*1599—Glenholm*—Alexander Flemyng, presented by Lord Fleming; continued in 1608, and was probably translated to Dalgarno.

[*1599–1601—Traquair*—Joseph Tennant, M.A.]

Date of the New Year.

[*1599, December 17*—"Till this time, the new year legally held in Scotland was that originally pitched upon by Exiguus when he introduced the Christian era, viz.,

CATECHISING IN THE CHURCH ON SUNDAY AFTERNOON—(Photo by Messrs Annan, Glasgow).

The minister is sitting in the letteran, with hour-glass before him. A parent is being remonstrated with. Observe some of the children conning their questions, others attempting escape. There are two canopied pews for heritors, but cutty-stools for those who chose to bring them.

Painted in Water-colour by David Allan (1744 96). Reproduced by kind permission of Colonel Gray Buchanan of Scotstoun. *See* pp. 60, 141.

March 25—the day of the Annunciation." An act of privy council now ordered the new year to begin on January 1, 1600.]

Ecclesiastical Polity.

[In the ordination of the clergy the *First Book of Discipline* had repudiated the laying on of hands because the miracle had ceased. The *Second Book of Discipline* had enjoined it; still the rite was frequently neglected. Neither Melville nor Bruce had been originally ordained to the ministry, but as the General Assembly had now insisted that imposition of hands was essential to admission to the ministry, Bruce reluctantly consented to the ceremony. The year 1600 was destined to see Scottish ministers elevated to the dignity of members of Parliament. To this the General Assembly had agreed in March 1598. There were to be fifty-one members, and they were to sit as representing the Romish prelates who formed the spiritual estate. In their appointment the Church overwhelmed these commissioners with caveats of all descriptions. They were to lay down their commissions every year, and be re-elected if suitable. All the vacant bishoprics were now filled up.]

A Delinquent.

1600, January 10—The case of William Smaill, remitted from the session of Peebles, is continued until Mr Archibald Douglas, minister, be present.

1600, January 21—Compeared William Smaill, accused for breaking of the Lord's day by leading corn; secondly, for dinging and striking of a man of the Esshalds upon the Lord's day; thirdly, for upbraiding of the session of Peebles for reproving him. Confessed all, and the Presbytery remit him to the session of Peebles to receive his injunctions, and to satisfy them, under pain of excommunication.

1600, February 7—Reported by Mr Archibald Douglas, minister at Peebles, that William Smaill had satisfied in the Kirk of Peebles, according to the former ordinance of the Presbytery.

Murder of Dunkie Kaid.

1600, April 3—Mr Archibald Dowglas, minister at Peebles, is ordained to make public intimation in the Kirk of Peebles next Sunday, that in case John Crawford compear not the next Presbytery day by nine o'clock, bringing with him the King's remission, with a testimonial of the satisfaction of the party for the cruel murder of Dunkie Kaid, in Peebles, the court will proceed with the sentence of excommunication against him, according to the acts of General Assembly.

Excommunication.

1600, April 17—Mr Archibald Douglas, minister at Peebles, reported that he had made public intimation, on Sunday fifteen days, against John Crawford for the cruel murder of Dunkie Keid in Peebles, and the said John having failed to compear this day, the Presbytery ordain John Ker, exerciser, to excommunicate the said John Crafurd.

Offender Summoned.

1600, May 1—A summons is ordained to be directed against William Hay, agent to the Earl of Erroll, and now resident in Edinburgh, which summons William Thomson, clerk of the Presbytery of Edinburgh, promised to execute, to the effect that the said William Hay give obedience to the Kirk of Peebles, where he has offended, being relapse in fornication, under pain of excommunication.

1600, May 29—Continue William Hay's summons as of before, because Richard Thomson reported he had not summoned him because of his absence furth of the town.

Visitations.

1600, June 26—The visitation of Mennar to be on Friday come eight days, by Mr John Fairfoull (Dawyck), Adam Hepburne (Stobo), and John Ker (Lyne); and in like manner Kirkurde, on Wednesday next, by Mr James Logane (Eddleston), John Fausyd (Newlands), and Mr David Nairne (Linton). That visitations may be beautified with the presence of persons appointed thereto, it is ordained by this Presbytery, with common consent, that whosoever absents himself from visitation, being deputed thereto, shall, without contradiction, pay xx shillings, to be delivered to the clerk; and that the visitors remember that things condescended upon be performed in convenient time without delay.

1600, July 3—Peebles is ordained to be visited the next day of our meeting.

Murder of James Dickson.

1600, July 10—It is willed that the minister of Manor give public warning to his flock that Robert Gledstanes, parishioner among them, and his fellow, James Gledstanes, are to be excommunicate summarily for the cruel murdering of James Dickesoun, indweller in Peebles.

Visitation of Peebles—A Second Charge Desired.

1600, July 10—Concerning the visitation of Peebles, held by the whole Presbytery on July 10, 1600, it is found, to the praise of God and edification of His people, that in the minister thereof, concerning life, doctrine, discipline, and family, there is a dutiful discharge daily increasing after such manner that the brethren were sufficiently satisfied and pleased by the report of his people. Exhorted in the Lord to submit themselves unto him, and that so much the more because he complained of their rare meeting on the Wednesdays, to weekly sermons, and were slow to resort to the common exercise. Willed to be amended. Further, our foresaid brother, acknowledging according to conscience his burden, craved that according to the laws of the realm and acts of the Assemblies, they would travail with his congregation for a fellow labourer, to whom, upon benevolence, he would, at the sight of the Presbytery, communicate, so be it the burgh, according to duty and daily practice in other towns, would make ane sufficient provision. The bailies and people answering hereunto orderly, were all well pleased with the same, but could not give a

resolute answer until my lord of Newbottle, then provost, were present, or otherwise spoken. Whereupon it was appointed that Gawin Thomson, bailie, and Mr James Logane (Eddleston), should speak his lordship within fifteen days, and for furtherance, after removing Mr Gawin M'Call, it was enquired what the minister and flock thought of him? Answered—Nothing but good. And rather wished him than another to take the place, so be that he would therewith hold still the charge of the school. *(Note.* —They hint their desire for him to have the proposed second charge.) Whereanent in this behalf he submitted himself in the Lord to the direction of the Presbytery. Concerning the poor, had intimate the act of the Estates, and had craved execution thereof by the magistrates and session, desiring all other parishes to stay their poor ones from resorting to others. It is lamented that the hospital is abused and converted into temporality, being in the laird of Smithfield's hands. To be advised with the Presbytery. In other things particularly sifted out the congregation is found alike promising to do better. *(Note.*—The hospital is that of St Leonard, at the west end of High Street.)

The Second Charge—The Hospital—Miscellaneous.

1600, July 17—The plantation of a second minister to Peebles to be called to mind the next day, and also, so soon as occasion shall be offered, that some brethren of the Presbytery speak the chancery that the hospital in Peebles may be restored to its integrity, according to the laws of the realm.

1600, July 24—The plantation of a second minister at Peebles continued until my Lord Newbottle's coming in this country; to be spoken thereanent by Mr James Logane (Eddleston); and John Ker (Lyne), to speak his lordship about the mending of the brig of Lyne.

1600, July 31—The planting of the second minister of Peebles is continued, till the report of the provost, bailies, and council of Peebles.

1600, August 6—It is willed that John Ker (Lyne) speak to Charles Pringle touching reconciliation between him and Gawin Thomson, and to exhort him to repair to the Lord's table.

1600, August 7—The second minister of Peebles continued till next day, and then to have place.

To Communicate rather than be Excommunicate!

1600, August 21—John Ker (Lyne) reported that he had spoken to Charles Pringle, who had given this answer concerning his reconciliation with Gawin Thomson, that he would do nothing thereanent without advice of his friends, namely, of Gallowscheills; and as concerning his communicating with the Lord's table he one way would willingly do it, but another way is not drawn; and yet notwithstanding ere he be excommunicated he will rather communicate. Which answer in itself being found not sufficient and Christian-like, the Presbytery ordain the said Charles to compear this day fifteen days, to give his resolute answer in the premises.

The Second Minister.

1600, August 21 — The fellow-labourer to the minister of Peebles as yet continued till Lord Neubottle's presence.

1600, September 4—Charles Pringle being called, and not compearing, is ordained to be warned against this day fifteen days, with certification.

The Second Minister to be Paid out of the Romish Prebends.

1600, September 4—That the minister of Peebles may have a fellow-labourer, according to his desire and the necessity of the flock, Mr James Logane (Eddleston) reported that he had spoken to the Lord of Newbottle (provost), bailies, and their council, who, after advisement, had condescended that they were willing to give to the second minister the presentation of all the prebends of Peebles for maintenance of his charges, and would concur and assist him at their power to evict them out of the unjust possessors' hands, and give them to him in stipend, with that stipend which the schoolmaster had, so be that he would use both the offices. Mr Gawin being removed, upon sundry consideration, with deliberation, at his incalling, counselled him to accept the charge upon the offers made by the town and parson of Peebles, who, with the Presbytery, promised to hold hand for accomplishment of the conditions. The said Mr Gawin submitting himself to the Presbytery, who wished him to take on the charge, he craved that orderly, according to the *Book of Discipline*, in the Lord they would use him. Whereupon the Presbytery commanded edicts to be given forth in due form, that immediately after the Assembly he might be inaugurated and admitted. (*Note.*—Gavin M'Call was evidently already a clergyman, as well as schoolmaster. It was hoped that he would continue to hold both offices. The magistrates actually considered that they would pay him out of the emoluments of the ancient Romish prebends, which had been in lay hands now for forty years.)

1600, September 25—Concerning the inauguration and admission of Mr Gawin M'Call to the function of the ministry at Peebles, whose edicts have been served orderly according to the *Book of Discipline*, 7, 14, and 21st September, appoint the 11th of October next to be the precise time of his admission, and the clerk is instructed to form and direct letters to the other Presbyteries of this provincial assembly, which command of the Presbytery the clerk obeyed and satisfied.

Anent Charles Pringle.

1600, September 25—Adam Dick is ordained to warn Charles Pringle to compear the next day, to give answer whether he will be reconciled with Gawin Thomeson or not, and consequently communicate.

1600, October 9—Compeared Charles Pringle, according to summons, and signified to the Presbytery that he was willing to be reconciled with Gawin Thomson and to communicate, so be it that the goodman of Galascheills would give his consent thereto. The Presbytery, after deliberation on his answer, ordain Mr James Logane to speak to the Presbytery of Melrose and the said goodman of Galascheills thereanent, as occasion shall be offered to him.

Admission of Mr Gavin M'Call to the Second Charge.

1600, October 15—At Peebles. According to the ordinance of the Presbytery formerly passed, upon signification that letters had been directed to other Presbyteries from whom none had been sent, and no impediment being alleged or found, according to the order (after earnest prayer and doctrine), prescribed in the *Book of Discipline*, Mr Gawin M'Call, with consent of the congregation and minister of Peebles, is admitted into the ministry at Peebles, by such brethren as were present at the time, namely, Adam Hepburne (Stobo); Mr Archibald Douglas, minister at Peebles; John Ker (Lyne); Mr John Fairfoul (Dawyck); Gilbert Tailzeour (Manor), ministers; recommending him to the grace of God, and dutiful execution of his office according to the ordinance of the Assemblies in all points. Which the said Mr Gawin promised to obey according to the measure of faith bestowed on him. (He was translated to Traquair on August 4, 1604.)

1600, October 23—The bailies, council, and community of Peebles, upon sundry good considerations, are willed to be present this next day to see what provision they will make for their second minister, lately admitted and placed among them.

Anent Charles Pringle.

1600, October 23—Charles Pringle's action is continued till Mr James Logane be present, to report the execution of his commission.

1600, November 6—In like manner Mr James Logane, according to the same commission, was willed to speak to the goodman of Gallascheills anent Charles Pringle.

Stipend for Second Minister.

1600, November 6—Certain answers were given in and produced for the bailies and council of Peebles, unsubscribed, signifying what provision they would make for their second minister, viz., 200 merks, upon conditions therein contained. Which the Presbytery thought not sufficient, and therefore delivered the foresaid answer containing their offers to Mr James Logane (Eddleston), who received the same, with commission to speak to Lord Neubottle, their provost, thereanent.

1600, November 20—It was reported that Lord Newbottle could not be conveniently spoken with by reason of the Parliament, and therefore further dealing for the provision of the second minister of Peebles is continued till good occasion thereof.

Charles Pringle to Declare His Mind.

1600, November 20—The moderator also mentioned that he had spoken to the gudeman of Gallaschiels concerning the reconciliation of Charles Pringle with Gawin Thomeson, and he had given his answer, to wit, that the offers made by the said Gawin to the said Charles were inferior to the offers made by his late father, and therefore would not give his consent until the old offers were renewed. The Presbytery, upon consideration, wills and ordains the said Charles to be warned to

compear this day fifteen days, to declare his mind resolutely thereanent, as he will shew himself obedient to the word of the Kirk.

The Reader's Glebe.

1600, December 4—Also compeared William Waiche, brother of the laird of Dawyck, conform to the ordinance formerly passed, and being accused of troubling our brother, Hector Cranstoun, in the peaceable possession of his glebe, orderly designed, answered that as to that he meant nothing but what was right; as the matter was now depending questionably before the Lords of Session, who he supposed would decern that it was not a competent glebe, there being other kirk land nearer to the minister's manse than it, and more duly belonging to him, according to the act of Parliament, as should be proved sufficiently at the proper time and place. The Presbytery, on consideration of the answer, exhorted him to peace, and deferred further dealing in the matter meantime, until the Judge Ordinary decide in the matter according to equity.

Charles Pringle's Case to be Continued.

1600, December 4—Charles Pringle, being called, compeared, and was ordained to be publicly admonished by his pastors, the ministers of Peebles, in case he satisfy not the mind of the Presbytery, ordaining him to be reconciled with Gawin Thomson, and to communicate.

1600, December 15—Compeared Charles Pringle, and confessed that, according to the direction of the Presbytery, he communicated at the table, being not reconciled, but had put away all rancour and malice from his spirit, and protested that he had no private grudge, neither should have, against Gawin Thomeson. The brethren, having removed him, had conference again with him, and in consideration of certain weighty circumstances, thought it best to let this matter and further dipping therein be continued till time should try the truth thereof, and exhorted him earnestly to live peaceably, and to do sincerely. Which he promised to do.

Vicar's Manse Assigned to Reader.

1600, December 15—Designation of the manse to the reader of Peebles to be endeavoured the next day.

1601, January 1—Designation of the vicar's manse of Peebles to the reader of Peebles, present titular and possessor, is willed to be given this day without prejudice of the parsone's manse, promised by the parsone of Peebles, to be forthcoming to his successor in the ministry. Whereanent the foresaid parsone and reader shall submit themselves to the arbitrament and decision of the Presbytery *simpliciter* as follows:—*The Tenor of the Submission*—We, the parsone of Peebles, presently minister there, and the vicar thereof in like manner, presently reader there, submit ourselves *simpliciter* to abide the arbitrament and decreet of the Presbytery of Peebles concerning manse and glebe, and in whose person it shall be transferred, without prejudice of either of the ministers, &c. *Subscribitur*, Mr Archibald Douglas; Hector Cranstoun.

1601, January 1—The tenor of the designation of the vicar's manse made and given to Hector Cranstoun, reader, and titular thereof:—Upon the first day of January 1601, Adam Hepburn, commissioner, accompanied with Mr Archibald Douglas, Mr Archibald Row, John Ker, and Gilbert Tailzeour, ministers, passed to the ground of the vicar's manse of Peebles, presently ruinous and desolate, and there, with advice of honest persons, *videlicet*, Adam Dick, John Wylie, Gilbert Sanderson, aldermen, designed according to acts of Parliament to Hector Cranstoun, reader, and vicar of Peebles, the foresaid manse, with yard thereof, and all other just pertinents, having the parish kirkyard on the west; the parsoun's cornyard on the south; and on the north and east parts the vicar's glebe, as they term it; and entered him in possession thereof, by deliverance of earth and stane in his hand, according to the usual custom and laws of the realm used in such cases, in presence of Cuthbert Elphinstoun, laird of Henderstone; Adam Dickesoun of Melingsland; John Dickesoune, bailie of Peebles; William Dickesoune, burgess of Peebles, parishioners, and witnesses required hereto.

Provision for the Second Minister.

1601, March 12—The Presbytery ordain Hector Cranstoun (reader) to speak to the bailies and council of Peebles anent the provision for their second minister lately placed among them, and to desire them to be present the next day to give their resolute answer thereanent.

1601, March 26—Concerning provision for the second minister of Peebles, on several considerations the matter is deferred until Lord Newbottle, provost of the town, be present to further the same.

Grievances of the Ministry.

1601, March 26—The dangerous state of the ministry serving in this sheriffdom of Peebles is to be lamented unto the provincial assembly; and among the rest, John Ker's (Lyne) captivity, with spoiling of his goods by robbers and thieves; Gilbert Taylzeour's (Manor) oppression done by persons registered at the horn; the injury done to Adam Hepburn (Stobo); and the great exaction that is craved from Hector Cranstoun (reader) for taxation of the pensionary for which he serves, being less in quantity and value a great deal than the taxt for which he is charged; with others their grievances to be manifested according to the circumstances often before presented, and as yet not remedied.

The Beltane Pilgrimage Anticipated.

1601, April 30—The Presbytery appoint that every brother desire some gentlemen of their parish to be present on Saturday at even, and on the Lord's day thereafter, to prevent and stay the superstition of the people coming to the Cross Kirk of Peebles.

The Pilgrimage Lapses Forty Years after the Reformation.

1601, May 14—It is reported by the minister and bailies of Peebles that at this

Beltane there was no resorting of people into the Croce Kirk to commit any sign of superstition there. Wherefore in the Lord the Presbytery rejoiced, exhorting them in like manner in time coming to use the like diligence that all abuse of the place may be avoided.

THE MURDER OF DUNCAN KID (CONTINUED CASE).

1601, May 14—It is reported that some friends to John Crawford, excommunicated, have oft represented the miserable state of the said John, penitent and willing, after his journey, to satisfy all parties whom he has offended, and that the party that has action against him is difficile. The Presbytery appoint the parsone of Peebles and Mr Gavin M'Kall, according to the commission given them, to deal with the friends of the late Duncan Kyd, to see if they are willing to be reconciled with the foresaid John, and to accept the offers that have been made to them in his behalf, and to report their mind thereanent the next day.

1601, May 21—The parson of Stobo and Mr Gawin M'Call (Peebles) reported that they had not the opportunity of speaking with the friends of the late Duncan Kyd that they would accept into their favour John Crauford, tailor, excommunicate, and are desired now as of before to travail with them, with certification that if the said friends shew themselves too difficult the Presbytery will proceed to relax the said John from excommunication, as is prescribed in the *Book of Discipline.*

1601, May 28—The ministers of Peebles reporting that the friends of the late Duncan Kyd were difficult, the Presbytery wills them to be warned to compear the next day to know the mind of the Presbytery in the matter to be proposed to them concerning reconciliation with John Crauford.

1601, June 4—Compeared John Richison, Christian Richeson, Alexander Scot, friends to umquhile Duncan Kyd, as they were desired, and being asked whether they would be reconciled with John Crauford or not, and accept his offers, they craved farther time to be advised therewith. Which the Presbytery granted, continuing the matter till next meeting.

1601, June 11—It is reported by Mr Gawin M'Call (Peebles) that the friends of the late Duncan Kyd are willing to receive offers on behalf of John Crauford, tailzeour, excommunicate, so be it that they make more reasonable and sufficient offers than have been. Whereupon the Presbytery condescended that the friends of the said John should present the offers to them. Which they did.

1601, June 18—It is reported that the friends of the late Duncan Kid suit for satisfaction of them as *kynbuit* from John Crauford, tailzeour, excommunicate, 300 merks, a sum impossible for the said John to pay, being depaupered. Therefore the Presbytery now as before wills the parsone of Peebles and Mr Gawin to speak them again, and to wish them to be more reasonable by accepting the offers presented, with an addition; otherwise if they would be wilful in their purpose the Presbytery upon consideration would relax him.

1601, June 25—Anent the late Duncan Kyd's friends, Mr Gawin M'Call (Peebles) reported that he had no occasion of speaking with them, but signified that the parsoun of Peebles had mentioned the matter to some of them at their

examination, who had condescended to accept offers, and to receive John Crauford to favour. The Presbytery willed the said brethren to follow out the matter and to bring it to some point.

Provision for the Second Minister of Peebles.

1601, June 25—Anent provision to the second minister of Peebles, oft mentioned, the parsoun of Peebles and Mr James Logane (Eddleston) are deputed to speak to Lord Newbottle, provost, with the council of Peebles.

The Benefice of Peebles.

1602, March 20—A benefice, of old called the archdeaconry of Glasgow, extending to eighteen chalders meal, with the vicarage of wool and lambs extending yearly in times past scarcely to 100 lambs, paying thereof, according to custom, for each lamb six shillings and eightpence. Set in tack and assedation, of old and new, for 300 merks of old, to the late Allan Dickeson, his heirs and assignees; to the late Mr Thomas Archibald, his heirs, &c.; of new falling to the heirs and assignees of the late Harry Bickerton, writer, with some augmentation. Communicants at Peebles, 600. Hector Cranstoun, vicar pensioner of Peebles, present titular, and serves the cure of reading. The rent thereof extends in whole to £32 in his own possession. There are of old in Peebles twelve prebends, the most of them at the town's donation, and *gone in abuse*. There is of old an hospital founded in Peebles, whereof the place called the almshouse is erected into a temporal use with rents of the patrimony thereof, called the lands of Chapelyards (at Eshiels). The place and manse of the poor, called the hospital, is possessed by the heirs and relict of the late John Hay, father's brother to John Hay of Smythfield. The lands of Chapelyards likewise possessed by the said John Hay of Smythfield. *(Note.*—The prebends mentioned above comprised eleven in St Andrew's Parish Church and one in the chapel of the Virgin in High Street. At Chapelyards, near Eshiels, were the chapel and hospital of SS. Leonard and Lawrence. At the west end of High Street, on the north side, was the almshouse for the poor and aged. All the foregoing were now lost!)

The Murder of Duncan Kid.

1602, April 15—It is condescended upon that a testimonial shall be formed and given to John Crauford, excommunicate, signifying his pitiful humiliation and willingness to satisfy parties, to whom he has made offers, and that he thirst earnestly to be reconciled with God, His Kirk, and all others whom he has offended, by his odious and scandalous fact, for which in the Lord he is penitent, according to his declarations given in this Presbytery this year bygone.

Laird of Smythfield.

1602, April 15—The complaint given in of the young laird of Smythfield by the minister and session of Peebles, is continued till Mr John Wemis (Kilbucho) be present, who was ordained to warn him to compear to answer thereto.

1602, April 29—Concerning the young laird of Smythfield, it is reported by Mr John Wemis (Kilbucho) that he had expostulated with him, shewing him his offence and the greatness of it; which the said laird denied; but he had not warned him to compear. Therefore the Presbytery ordain the foresaid brother to summon him to compear the next day to answer to the former complaint given in by the minister of Peebles and their session.

Excommunicant Absolved.

1602, April 29—On consideration of the manifold pitiful suits of John Scot, burgess of Peebles, excommunicate, for the odious fact of manslaughter, for which he has shown himself to have a godly sorrow unto repentance; and that with evident signs of humiliation he has made offers to the party offended, who shew themselves difficult and obstinate, notwithstanding that the Presbytery and other discreet men of the country have endeavoured to mollify them; and that the said John is relaxed from our Sovereign Lord's horn; and yet notwithstanding that he earnestly desires to be reconciled with God and His Kirk, and that the Presbytery, with intimation to the party, has already condescended before the last Assembly that the said John should be eased immediately after his relaxation from the horn, and that he has produced his respite or remission with the relaxation this day, with promise to fulfil whatsoever the Presbytery shall enjoin him, either for satisfying the party or removing of the scandal; and that his friends, Robert Scot, son to Walter Scot of Tuschelaw; John Scot, his brother; and James Scot, portioner of Hundleshope, have in like manner obliged themselves cautioners and sureties, that the said John shall in all points do his duty after power as shall be enjoined. The Presbytery therefore, and upon other good occasions, after invocation of the name of God, and grave admonition to the said John, humble penitent, do absolve him from the said sentence of excommunication, and receive him into the society of Christ's Kirk, upon the condition that, according to the heads of his bill, he shall behave himself and fulfil the discipline of the Kirk enjoined or to be enjoined; and that again *de novo* he shall make offers to the party offended, and that he and his friends shall use all means of reconciliation and eschew all occasion of offence or provocation of the adverse party to anger against him or them; and that he shall, at the sight of the Presbytery, fulfil the promises under pain of heavier censure. Whereupon the said John, in all humility, with tears, *in his lyning claithes*, bareheaded and barefooted, yielded, binding and obliging himself to fulfil this injunction in all points, with signification that he shall withdraw his presence until in some measure he might get the party offended mitigated; and his friends aforesaid in like manner submitted themselves in name of the rest to observe the conditions, &c.

Pilgrimages.

1602, April 29—It is condescended that the parsoun of Peebles shall wait on such persons as superstitiously repair to the Croce Kirk at this Beltane, and endeavour to have them apprehended, and punished by the magistrate.

The Laird of Smithfield.

1602, May 13—Compeared Alexander Hay, apparent of Smythfield, as he was warned, to answer to the complaint given in by the minister and session of the Kirk of Peebles, towards whom he had misbehaved himself; granted that he had come in before the said session, uncalled, and that he had held on his bonnet, not knowing the form. The said Alexander being removed, and entering in again, is ordained to compear this day fifteen days, to fulfil the injunctions of the Presbytery according to the discipline of the Kirk, upon occasion to be advised with the next day of his appearance.

1602, May 27—Compeared the young laird of Smythfield. After long reasoning and conference had with him privately and publicly, he confessed his misbehaviour towards the session of Peebles, before whom, with grave admonitions, he is ordained to make satisfaction, with certification, &c.

1602, June 10—Young Smithfield is also to be warned for his disobedience.

Visitation of Peebles.

1602, June 21—Visitation of Peebles is appointed this day to be on Wednesday next, by Mr James Logane (Eddleston), John Fausyd (Newlands), Mr David Nairne (Linton), and Gilbert Tailzeour (Manor).

The Laird of Smithfield.

1602, June 24—Mr Gavin M'Call (Peebles) reported that he had given the first and the second admonitions publicly to Alexander Hay, appearand of Smythfield, for his disobedience and misbehaviour to the session of Peebles, and the Presbytery will him to give the third admonition.

Visitation—Manse for Second Minister—Cross Kirk as Parish Church, &c.

1602, June 30—At Peebles. In the visitation of Peebles, holden by the brethren nominated before, with other brethren of the Presbytery who accompanied them, Mr Archibald Douglas and Mr Gavin M'Call, ministers there, and Hector Cranstoun, reader there, being severally removed, and tried according to the common heads of inquisition used anent the trial of ministers, nothing is found or reported of either of them but that which in the Lord is commendable; except only this, that on the week-days there was not ordinary doctrine through lack of an auditory, nor yet daily reading, but at some times upon occasions through the parishioners' fault that would not convene thereto. Appointed to be reformed according to the promise given thereto. And concerning other things accompanying their ministry: Parish Kirk, session, discipline, and execution thereof, praised be God, the same were found in a good state. And as concerning a provision for the second minister, the bailies and community of the burgh signified they could not conveniently do anything thereanent until they were further advised; and as for the landward of the parish, the gentle and honest men thereof signified that they could not conveniently do anything thereanent without consent of the

heritors, viz., of the lord of Newbattle, being for the present both their sheriff and their provost. Whereupon the Presbytery agreed that a letter should be penned by the clerk to be directed to the aforesaid lord and other heritors of the land within the parish of Peebles, by several copies thereof, craving not so much their advice as consent thereto; and to report the answer thereof betwixt and the 15th of July next. Which was done. And as concerning a manse for the second minister, the parsoun of Peebles promises to repair the same, being somewhat not watertight, and to modify the same to the second minister of Peebles, desiring earnestly the Presbytery to give their assistance and concurrence to the procurement of an act of Parliament constituting the Cross Kirk to be the Parish Kirk *ad perpetuam remanentiam.* Whereto the Presbytery most willingly accorded, ordaining the same to be represented to assemblies, that they in like manner may give their supply thereto.

The Laird of Smithfield.

1602, July 1—It is reported by Mr Gavin M'Gall (Peebles) that he had given the third public admonition to the young laird of Smythfield for the cause above specified, and as yet neither he nor any in his name had shewn or offered a day to him to stay the censure of the Kirk to be execute against him. Whereupon the Presbytery willed him to proceed with prayer, according to the book of excommunication.

1602, July 8—Compeared Alexander Hay of Smithfield, younger, confessed his errors, after admonitions given him by the Presbytery, and receipt of his promise, given in all humility, to give obedience to the session of Peebles, and to satisfy them and all others for his misbehaviour. He is referred to the aforesaid session, and Mr Gavin is ordained to receive him, with publication of his obedience.

Stipend of the Second Minister.

1602, July 22—Concerning the speaking to Lord Newbottle, for provision to the second minister of Peebles, Mr James Logane (Eddleston) reported that he had been at Morphat, seeking the said lord, but he did not get him. The Presbytery continued the matter till better opportunity, willing the said Mr James to do diligence thereon as before.

1602, August 5—Compeared Lord Newbottle, as was desired by Mr James Logane (Eddleston) at the appointment of the Presbytery, and signified plainly that it was impossible to the burgh to make any further supply of augmentation for their second minister at Peebles. For as concerning prebends, his lordship said that they had been talking thereof, but thought the same could not be conveniently obtained, they being spoilt and abused many ways, and therefore wished the Presbytery to take this their answer in good part; and Mr Gavin M'Call to be content of the provision already made; who took the same to advisement till the next day.

1602, August 12—Concerning the provision of the second minister of Peebles, it is reported that Mr Gavin M'Call is content, so be it that the conditions proposed

be fulfilled, as well anent the prebends as landward; for settling whereof Mr James Logane (Eddleston) and John Fausyde (Newlands) are ordained to deal with Lord Newbottle as soon as security be made by the town in form of the contract.

1602, August 26—As concerning provision for Mr Gavin M'Call (Peebles) to be second minister at Peebles; continues it till his own presence the next day.

1602, September 9—Mr Gavin M'Call (Peebles) signified that the town of Peebles was willing to make the contract as himself, in the several points they have agreed upon, as it tends to the entertainment of a doctor to their school; but as to the landward of Peebles, he would take them in his own hand, and that with them he might come speed. Mr James Logane (Eddleston) and John Fausyd (Newlands), according to his desire, are appointed to travail with Lord Newbottle, that he would go before in good example to the rest, who doubtless would follow. *(Note.*—The school doctor was the assistant teacher.)

The King at Peebles.

1602, October 15—The King appointed a justice court to be held at Peebles on the 15th day of October, at which he personally intended to be present. The inhabitants of Selkirk were to attend him there, as well as those of Peebles, between sixty and sixteen years of age, "ilk ane of them weel bodin in feir of war" (well equipped in war array).

The Constant Platt: Default of the Presbyteries.

[*1602*—Touching the commissioners appointed by last Assembly to wait upon the constant platt, my lord collector being present, declared that the stay of that work proceeded upon the default of the Presbyteries, who for the most part had never returned an answer to His Majesty's letters, directed by the commissioners of the constant platt, without the which they could not proceed. And therefore the Assembly ordains such as had not reported their answers to produce them the morn.—*Calderwood*, vi., 163.]

Baptism in Church.

[*1602*—Baptism was permitted to be celebrated in Church upon other than preaching days.]

The Glebe.

1603, February 17—The Presbytery condescend that the glebe of Peebles be newly designed to Hector Cranstoun, reader at Peebles, by Mr James Logane (Eddleston), John Ker (Lyne), and Gilbert Tailzeour (Manor), commissioners deputed by the Presbytery to that effect; and to do the same as they shall be advertised. A supplication was willed by the Presbytery to be framed by the clerk to be sent to the commissioners of the General Assembly, showing the troublesome state of the parsoun and vicar of Peebles, daily in danger through the overcharges of the collector, burdening them with the payment of few-maill of the kirkland of Peebles, for which Hector Cranstoun, reader, serves. Which was obeyed.

1603, March 17—The brethren deputed to design the glebe of Peebles, having

not been advertised as was appointed, are now again this afternoon to design it, according to the act of Parliament, to Hector Cranstoun, reader at Peebles, and to his successors serving the cure of the ministry. And according to this ordinance, the brethren aforesaid passed in company with Cuthbert Elphinstoun of Enderston; William Brown, in Edstoun; and Archibald Frank, notary; John Newton, metster; unto the ground where the same should have been designed. But through the uncertainty of the manse, called in doubt, the designation is continued, and the brethren constrained to depart, the matter not accomplished.

Death of Queen Elizabeth.

[*1603, March 24*—On this date Queen Elizabeth died, and James VI. became King of the United Kingdom of Scotland and England. On April 3 he listened to a farewell sermon in St Giles' Church, and in a few days thereafter he crossed the Border, and set foot in his new kingdom.]

Glebe and Manse.

1603, March 31—The brethren deputed to design the glebe of Peebles reported that they were frustrate of their purpose through the uncertainty of a manse belonging thereto, and that the gentlemen and eldermen of the parish who had met with them doubted in like manner of the same. For removing of which doubt, since the parsoun of Peebles has freely granted this his dwelling-place in the Auld Toun shall be the same in all time coming, mortifying it with the yard to the use and behoof of the second minister at Peebles, conforme to his submission made to the Presbytery on 1st January 1601, subscribed by him, therefore the Presbytery continues the designation thereof till their return from the Assembly.

Duncan Kyd's Murderer.

1603, April 28—At command of the Presbytery, and upon the earnest suit of John Crawford, the said John's offers were delivered to Mr Gavin M'Kall, that he might deal with the friends of the late Duncan Kyd, for reconciliation betwixt them.

No Provision for Second Minister.

1603, May 11—John Ker, minister at Lyne, is deputed to speak to Lord Newbottle anent Mr Gavin M'Kall's provision; and Lord Yester's answer thereto, whereof he discharged himself dutifully, *but obtained nothing.*

Duncan Kyd's Murder.

1603, May 25—Compeared Andrew Kyd, in name of the friends of the late Duncan Kyd, and being challenged by the Presbytery for that he and his complices did shew themselves difficile and intractable, notwithstanding that John Crawfurd, excommunicate, had in all humble manner made offers towards them; answered and promised that in all times coming they would supersede all such further dealing till his offers were sighted, and friends had dealt amicably betwixt them for composing the matter, that they might be in unity.

Still no Provision for Second Minister.

1603, June 16—John Ker (Lyne) reported that he had used diligence and counsel, as well with Lord Newbottle as with Lord Yester, to see what provision might be had for Mr Gavin M'Kall (Peebles); complaining also that landward had failed to him of their promise, but could obtain no favourable answer; therefore the Presbytery continued the matter till advisement the next day.

Absolution.

1603, June 16—The Presbytery, for several good considerations, appoint Mr Gavin M'Kall to relax John Craufurd the next day from the censure of excommunication. Which was done.

Visitation of Peebles.

1603, July 7—The visitation of Peebles is appointed to be this day eight days, on occasions, and the same to be intimated to Lord Newbottle. Which was done.

1603, July 14—In the visitation of Peebles, Mr Archibald Douglas, Mr Gavin M'Kall, and Hector Cranstoun, being put apart, nothing is found in their persons or office but what in the Lord is commendable. They entering, lamented the rare auditory they got, which hindered doctrine, both on Wednesdays and Sunday afternoon. To be reformed. As also the short ringing of the bell; and single meeting for exercise. To be amended. As was promised by the bailies, council, and community. And as for provision to the second minister, the Presbytery ordain the whole heritors of landward, together with the town, to compear next day to give their resolute answer thereanent. Other things belonging to the visitation being inquired, found to be in good and comely order.

Provision for the Second Minister.

1603, July 21—Concerning provision to the second minister of Peebles, it is thought good that intimation be made to the whole parishioners that because they have no care thereof, license is given to him to remove, in case they compear not, and to do therein as effeirs for his full settling and provision the next day.

Fast.

1603, July 21—It is reported that the fast has been observed, and the brethren are exhorted to continue in prayer for His Majesty.

The Murderer of William Chisholme.

1603, July 27—At a court of justiciary, Thomas Horsbrugh, burgess of Peebles, was accused of the murder of William Chisholme, in Peebles, with his own whinger, under silence and cloud of night, also of the theftuous stealing of ten six pound pieces, and twenty merks of white silver, pertaining to the said umquhile William, under his bedhead, in the month of March last. Also of stealing £22 from his goodmother. The assize unanimously found Horsbrugh guilty, by the mouth of Michael Hunter of Polmood. Sentenced to be "tane to the Castellhill of

Edinburgh, and thair to be hangit on ane gibbit until he be deid; and thereftir his heid and richt hand to be strukin fra his body; and his heid to be set upoun ane pike upon the steepleheid of Peebles, and his richt hand to be put on the East Port thairof; and all his movable guids to be escheit."

The Stipend for the Second Minister.

1603, July 28—Compeared the laird of Enderston and William Horsbrugh, for the part of the landward of Peebles, acknowledged the foresaid intimation proposing either sufficient provision for their second minister, or else he to be transported. Anent which they alleged they could do naught; but for themselves, the rest would not condescend to any augmentation of his stipend, thinking the teinds sufficient to entertain one or more. And yet, notwithstanding, they wished if it might be done, that this overture should be followed out for their second minister's provision, that of every ten pound land there be ten merks gotten; which if it had place, the town might pay 100 merks; the parson another hundred; and the third hundred merks by the gentlemen of the parish, &c. The Presbytery suspend the resolution of this matter till this day eight days, till Mr Gavin, the Presbytery, with the parishioners, be further advised, and in the meantime appoint Mr John Wemis (Kilbucho) to speak with the Lord Newbottle thereanent, which he did, but without effect.

The Second Minister to Leave.

1603, August 4—Mr John Wemis (Kilbucho) reported that he had spoken with Lord Newbottle, apparently in vain, and that Mr Gavin M'Kall, with submission of his ministry to the Presbytery (who referred his translation to himself), now being ripely advised, the said Mr Gavin gave his resolute answer, that seeing he sees no appearance of any present provision in Peebles, nor yet of any in times coming that is certain, that now he is willing to remove to Traquair. The Presbytery granting transportation to him, appoints the parish of Traquair to compear to subscribe their offers and contract the next day.

A Second Minister Again Required.

1603, September 1—The parsoun of Peebles, remembering his infirmity, unable thoroughly to discharge the calling of the ministry in such manner as is requisite, Mr Gavin M'Call being removed, protested that the Presbytery would have some due consideration how he might be supplied, but that is to say, they would hold hand that he might have a fellow labourer. Which the Presbytery has promised to do, as soon as ever Lord Newbottle, provost of Peebles, be in the country, with whom they promised to deal to the same effect.

1603, October 27—The glebe of Peebles is appointed to be designed on Friday come eight days, and the bailies of Peebles to be warned to compear the next day to see what they will do for the plantation of a second minister among them, seeing Mr Gavin is removed.

The Hospital.

1603, October 27—Forasmuch as the bailies, minister, and community of Peebles have intimated that they thirst earnestly for the restitution of their hospital to their own use, and that in this case the Presbytery has not ability, therefore it is willed that the same be signified to the Assembly, that their advice and authority may be interponed to procure the same at His Majesty's hand.

The Question of a Second Minister.

1603, December 22—The designation of the glebe of Peebles being now, as before, in the days preceding, remembered, together with a fellow-labourer to the minister of Peebles, is continued upon occasions.

Contemporary Ministers.

[*1603-7—Broughton*—Archibald Livingstone, M.A., from Athelstaneford.
[*1603-4—Drumelzier*—Colin Row, M.A., translated to St Quivox.
[*1603-18—Stobo*—Archibald Row, M.A., brother of preceding; from Drumelzier.
[*1603-32—Traquair*—Gavin Makcall, M.A., translated from Peebles second charge; died 1632. He left 1500 merks to the poor.]

Visitation of Peebles.

1604, January 5—The Presbytery, considering the minister of Peebles' complaint in regard to the misbehaviour of Gavin Thomeson, and others, his complices, likely to be the occasion of faction, both in their town and session, appoint a visitation of the congregation to be on Wednesday next by the whole Presbytery, and Mr James Logane (Eddleston) ordained then to teach.

Conference of English Divines.

[*1604*—On January 14, 1604, the King assembled a conference of delegates as representing the two parties then dividing the Church of England—the High Church clergy and the Puritans. He took an active part in the discussions. One result of this conference was that a revised edition of the Bible was agreed upon and authorised to be proceeded with. This is the edition now in use. Between 1604 and 1617 Calderwood writes:—"During the whole thirteen years during which I discharged the functions of the ministry, whether in administering the sacraments or in celebrating other sacred rites, I never used the exhortation or prayers which are extant in our agenda."]

Visitation of Peebles.

1604, January 25—At Peebles. In the visitation of Peebles, held by the whole Presbytery, after prayer and exhortation made by Mr James Logane (Eddleston) on Psalm lii., the moderator signifying the occasion of the meeting, viz., to reform things done amiss either on the part of the minister or of the flock, after removing of Mr Archibald Douglas as minister there, and inquisition being made concerning his doctrine, life, and behaviour in the execution of his calling, nothing was found offensive in him except negligence in visiting the sick, the occasion whereof non-advertisement, or desire thereto. Promised to be repaired. (2.) Intermission of

doctrine on the Sabbath afternoon, and on Wednesday, the occasion whereof was reported to be lack of a colleague or fellow-labourer, anent which, with advice of the said minister, the Lord of Neubottle, their provost, is willed to be spoken to, so that one may be presented with some indifferent and sufficient provision; and in the meantime, until a colleague be had, the aforesaid minister promises, instead of teaching on the Sabbath afternoon, to have catechising. (3.) Intermission of keeping session weekly, wherethrough discipline was stayed. Imputed to the misbehaviour of Gavin Thomeson and others, his adherents, taking occasion of offence where none was given, and that because William Elliott had erected and set up a stall in the Kirk, as the said Gavin alleged, without advice of either bailies, council, or session of the Kirk. Anent the which, after due trial by the Presbytery, whether the matter was so or not, the most part of the session, as well landward as in burgh, reported that the said stall was set up with the knowledge and advice of the most part of the town and the session, no ordinance being made in the contrary. Whereupon the Presbytery, for avoiding contention and other inconvenients like to ensue, in case the matter be not taken up amicably, after dealing with the said Gavin Thomeson and his complices apart, that they might come to the knowledge of their error, and that our foresaid brother, for the sake of peace and furthering of the Lord's work, not to be intractable, upon consideration of sundry other circumstances, both the aforesaid Gavin and his complices and the aforesaid brother were reconciled, everyone of them forgiving the others for their grudges on all sides, promising by God's grace to walk more warily, and to eschew all occasion of offence with unity of mind. Whereunto the Presbytery, with grave admonitions, exhorted them in the Lord to be steadfast.

Meeting of Presbytery.

1604, February 2—The commonplace *de conciliis* and first question thereof was handled by Gilbert Tailzeour (Manor) on Acts xv. To whom Alexander Flemyng (Glenholm) is deputed to succeed for Mr John Fairfoull (Dawyck) who is sickly. Brethren absent the day preceding, and likewise this day, being known to be hindered through tempestuous and unseasonable weather, or else by their evident sickness, are excused.

The Glebe.

1604, March 29—Concerning the designation of the glebe of Peebles, hitherto continued upon occasions, forasmuch as an offer is made to give therefor yearly for the same five hundred merks, to be uplifted by the parsone or minister having the same designed to him in all time coming. The Presbytery therefore thought good to move this question—Whether the aforesaid offer may be acceptable to the use of the ministry or not? And then this assembly would give their advice.

1604, April 12—The designation of the glebe of Peebles, proposed this day and all others succeeding, has been delayed on the lawful impediments that occurred beyond expectation.

Slandering the Parson.

1604, May 18—As concerning William Chisholme, of whom the parsone of Peebles complained, in respect that the said William slandered him as unrighteous and dealing falsely with him, the Presbytery *apud acta* warned him to compear before them the next day of their meeting, to hear order therewith taken as occasion shall be offered.

Tumults and Seditions.

1604, June 21—For preventing of tumults and seditions betwixt the young laird of Smythfield and the town of Peebles, complained by the parsone of Peebles, the Presbytery appoint Mr James Logane (Eddleston) and the said parsone, or for him, Mr John Wemis (Kilbucho), to speak with Lord Newbottle, provost of Peebles, and the old laird of Smythfield, that the same may be stayed, to the avoiding of manifold inconvenients.

1604, June 28—Travailling with my Lord of Newbottle, anent the grievances of the parsone of Peebles, continued till there be new occasion that Smithfield be in the county.

Conflagration.

1604, July 4—Robert Birrel, a burgess of Edinburgh, thus notes in his diary:—"A great fire in Peebles town." On July 10 there is another reference to the conflagration in the records of the Convention of Royal Burghs:—"Anent the supplication of the burgh of Peebles, craving support to their said burgh and inhabitants thereof for their help to the re-edifying of their said burgh, lately within these six days burnt with sudden fire, the commissioners ordain each burgh to come sufficiently instructed to the next Convention to give answer, and in the meantime ordains each commissioner at his returning home to intimate the same to his burgh and Presbytery." It is probably on account of this calamity that the records of these years are wanting.

Discipline.

1604, July 12—Compeared John Dickesoun in the Plas, as he was warned, and is admonished for profaning the Sabbath, superstition, and ignorance, and disobedience to his session of Peebles. To whom now again he is remitted, to satisfy as shall be enjoined.

The Fire.

1604, July 19—A letter deputed to be penned, to be written to all the Presbyteries concerning the visitation of Peebles with fire; and support hereto to be directed to them as early as possible.

The Fire—Second Minister—Reader.

1604, August 2—The Lord of Newbottle, the laird of Trakquair, the laird of Blackbarony, and other gentlemen, being present with divers of the Presbytery,

condescended that publication should be made throughout the whole Kirks by the brethren that the next day it is craved that every gentleman and honest man within the parish will declare and make manifest what they will do for the support of the town of Peebles. Whereto in like manner a second minister is to be provided with advice of the foresaid lord and his council of the burgh, who has promised also, with consent of the bailies and council, to satisfy Hector Cranstoun, reader and vicar of Peebles, for all charges due to him by the town anent the vicarage of Dawyck, duly belonging to him.

1604, August 9—Concerning the support of the town of Peebles, the brethren reporting their publication of the will of the Presbytery, and advice of my Lord of Newbottle, the laird of Traquair, the laird of Blackbarony, and other nobles and gentlemen for the time present with common consent, it is thought good that the town of Peebles itself, with the bailies and the whole council, and the whole parish being called on to declare what they will do themselves for the supply of the portions of the town that are damaged by the fire, that the same being known, others by their example may be the more easily moved to do the same; and the minister of Peebles to intimate the same the next day to his whole flock; and that every other brother do so with their flocks, that so every one may do something to their support; and to produce the same betwixt the day and date hereof, and this day xv days, at which time they to be present. Concerning the second minister of Peebles; the hospital that is within the town; the aisle; and satisfying of Hector Cranstoun; and the trial of certain evil doers; my Lord of Newbottle promises to cause order to be taken therewith on the earliest suitable occasion. (*Note.*—The aisle may have been Geddes' aisle, erected by John Geddes in the Parish Church of St Andrew, in 1427, and well endowed by him.)

Confession of Faith anew Subscribed.

1604—The synod of Lothian, held in Tranent the 15th August. The two archbishops, Mr John Spotswood and Mr James Law, were at this synod, where, being charged for their indirect dealing to overthrow the discipline of the Kirk, they purged themselves in open assembly, protesting they had no such intention, but only to recover the Kirk rents, and thereafter they should submit the same unto the Assembly. The brethren were jealous of them, notwithstanding of this their protestation; and they were urged to subscribe the Confession of Faith anew, with the rest of their brethren, like as they subscribed the said Confession printed at Edinburgh in folio by Henry Charteris the year 1596. The names of the subscribers:—Haddington Presbytery; Dalkeith Presbytery; Edinburgh Presbytery; Linlithgow Presbytery; Peebles Presbytery—Archibald Douglas, James Logane, David Nerne, Archibald Row, Gavin Makcall, Robert Livingstoun, John Ker, minister at Lyne.

The Fire—The Second Minister, &c.

1604, August 23—The brethren reported concerning the town of Peebles as has been injured, they had intimated to all their parishioners the necessity and lawfulness

thereof, and had willed them in that behalf that all of their flocks be feeling members, and to resort to the Presbytery to make manifest their mind thereanent. But few or none compeared to that effect, and therefore the Presbytery, with advice of my Lord Newbottle, the lairds of Trakquair, Blackbarony, and other gentlemen, ordained that every brother in their session should take such order therewith, whereby the same may be ingotten and delivered; and for forwarding hereof a letter be penned by the sheriff and subscribed by the common clerk of the sheriffdom, to be directed to every particular congregation, to be exhorted not to be negligent in kything of their charity in the Lord. John Tuedy, clerk of the sheriffdom, is appointed collector for that which shall be collected for the supplement of Peebles. Again, the second minister of Peebles; the hospital; Hector Cranstoun; and the aisle are remembered, that the foresaid lord, with the bailies and council of Peebles, may hold hand to see the same rightly used without offence.

1604, September 6—Concerning the support of the town of Peebles, my Lord of Newbottle, Trakquair, and Blackbarony being present, with their consent and assent, it is thought expedient that the barons and gentlemen of the county shall give in their contribution cheerfully betwixt this and fifteen days; and others, freeholders and gentlemen, thereafter to be dealt with as occasion shall be offered. And in case that the same be not gotten in voluntarily, that an imposition be procured by moyen of His Majesty's council and urge them thereto. The second minister of Peebles; the hospital there; the aisle; and Hector Cranstoun remembered to the foresaid lord's advisement to be used the next session of the council of Peebles as yet not met together to that effect.

Meeting of Presbytery.

1604, September 20—The contribution of Peebles is continued till the foresaid lord's presence, at which time also the action betwixt the parsone of Peebles and the laird of Horsbrugh is to be wakened.

The Designation of the Glebe.

1604, November 1—The designation of the glebe of Peebles is remembered this day and all other days succeeding, but the same has not had as yet the good success upon occasions, but namely of the offer of the feuars of the Kirkland.

Grievances.

1604, November 29—The parsone of Peebles regretted the lack of a fellow-labourer; want of a school; the manifold controversies existing among his flock; and want of charity to supply the poor afflicted with fire; for remede whereof, travail is ordained to be used with my Lords of Neubottle and Yester, that they would hold hand to the redress thereof, and the brethren in the meantime to do their diligence for easing of the two last grievances. Which they promised to perform.

Discipline.

1605, February 7—Concerning Michael Pringle, referred from the session of

Peebles to this Presbytery, after his compearance and answer heard, he is ordained *apud acta* to satisfy as is enjoined by the foresaid session, or else to pursue the person whom he slanders, as burner of his corns, criminally betwixt this date and this day fifteen days, under the pain of execution of the censures of the Kirk against him by his session, to whom he is remitted.

1605, April 1—Forasmuch as Charles Pringle, burgess of Peebles, is delated as one in this respect offensive to his minister (doing injuries to the brethren), it is ordained that he be warned by Hector Cranstoun to compear the next day to answer to the complaint of the minister, with certification as effeirs.

Second Minister—Romish Prebends—Hospital.

1605, April 1—For procurement of the second minister to Peebles, the parsone of Peebles reported that, for an *interim*, the town of Peebles had agreed to give two hundred merks to one that, along with the ministry, would occupy the place of the master of their school, and that he himself would give an hundred merks to the same person that would be fellow-labourer, upon condition that he might have access to meddle with the teind sheaves, adjacent to the town, according to law. And as for the prebends of Peebles that should supply the ministry, it is to be advised betimes how the same may be gotten for the use of the Church. In like manner concerning the hospital, concurrence to be had with the town for winning the same to their own use.

The Plague.

1605—In 1605 the plague had entered the town, and on May 29 stringent regulations were drawn up in order to prevent it from spreading. Three persons were already lying dead from it at this date. The quarter-masters were ordered to perambulate the town inspecting the houses; cleansers had arrived for the purpose of purging the infected houses; no one was to enter the house of another, but every man keep to his own dwelling; and every one who should become sick was at once to reveal the same, under pain of death. According to the Rev. Dr Dalgleish, all the plague-stricken people were harboured in the cells and vaults of the cloisters of the Cross Kirk, but this does not appear in the records.

New Tolbooth.

1605, October 25—Hector Cranstoun, burgess of Peebles, as procurator for the bailies and council, made appearance, and undertook within the space of two years that they would build a sufficient and sure tolbooth and prison in the town, properly provided with irons and stocks, under penalty of a thousand pounds. (This building was erected on the High Street, opposite the old Town Hall.)

Sacred Tune.

["Abbey Close" (Bartholomäus Gesius' Collection, 1605.)]

Contemporary Minister.

[*1605–45—Drumelzier*—Alexander Greg, M.A.]

The Magistrates and John Hay of Smithfield.

1606, August 22—The provost, bailies, and town council of Peebles complained to the privy council that John Hay of Smithfield had interrupted them in the building of a loft and seat within the Cross Kirk of Peebles. The lords remitted the case to the Presbytery of Peebles to examine into it and report; and that in the meantime both the complainers and John Hay were to desist from building the said "desk" and loft. The Presbytery having made all proper enquiry, reported that the complainers had proceeded in an orderly manner to make their desk and seat; also that John Hay had no further liberty within the said kirk *than any other gentlemen of the county;* and ordained the complainers only to give him liberty to set up a desk and seat within the Kirk at the first vacancy. In the absence of John Hay, the defender, the report was approved of, and the magistrates were permitted to resume building the seat.

Church Polity.

[Between the years 1606 and 1610 the Episcopal form of Church government began gradually to be reintroduced. It was not accomplished without a conflict between the Church and the King, who resided in England. In 1604 the King, in the exercise of his prerogative, had prorogued the General Assembly, which was to have met on the last Tuesday of July, until the following year. Notwithstanding this, three commissioners from the Presbytery of St Andrews met in Aberdeen on the appointed day, and protested. In the following year, on July 2, 1605, only nineteen ministers appeared at the meeting of the General Assembly at Aberdeen. These were ordered in a letter from the lords of the secret council to dissolve without appointing a day for reassembling before consulting the King. The ministers respectfully made a representation to the lords, and appointed the next meeting to be held in September. Whereupon, after wrangling, the royal commissioner dissolved the Assembly. Later, several of the ministers who had met were imprisoned in Blackness. In January 1606, six ministers were found guilty of high treason. Meanwhile Parliament met at Perth, and was attended by the two archbishops of the Scottish Church, and by the Scottish bishops as spiritual peers. Their chief business was to set up the state of bishops, with all its ancient revenues and privileges, and to erect a number of prelacies into temporal lordships. A bargain was made between the bishops and the lords. The bishops were to help the lords in the matter of lordships out of the old prelacies; and the lords were to assist in the resuscitation of the bishoprics. In the end, the ancient state of the bishops was restored; and they were to have all their ancient rank and revenues and estate—at least on paper! In practice, however, the present owners declined to disgorge; law suits were uncertain; so the bishops had to maintain their titles and rank on very lean revenues indeed. The King, meanwhile, anxious to reconcile all parties, had summoned eight ministers of the Church to London, and along with them five of the Scottish bishops, as representing the opposite side. They were taken to many Episcopal services; they took part in many discussions; they had many interviews with the English clergy. As an interlude, unfortunately, Andrew Melville had amused himself by composing a Latin epigram upon what he had witnessed at service in the King's chapel. This eventually came to the ears of the King. Melville was cited before the English council at Whitehall, and finally committed to the Tower of London for three years. Six ministers were convicted of treason, and were banished from the kingdom; and

all the others who had attended the Assembly of Aberdeen were exiled to remote parts of Scotland. There were thus eight ministers detained in England, and fourteen exiled either in France or the Highlands. The King and the bishops now considered the time to be ripe for holding the General Assembly. A royal mandate commanded a convention to assemble at Linlithgow in December. No notice was taken of the meeting of Assembly, which had been fixed for July. Its chief business was appointing perpetual moderators to the Presbyteries. They were to be agents also for suppressing Popery, and were to receive each £100 Scots as salary. The bishops were to be the moderators of those Presbyteries which assembled at Episcopal seats. The Church at large did not yield without much murmuring. The General Assembly, which met on the last Tuesday of July, seems to have strengthened still further the position of the bishops.]

Annuals Given to a Student.

1606, October 31—The town council of Peebles, being convened, granted the gift of the altar of St Christopher for the space of seven years to William Dickson, to maintain him at the schools. *(Note.*—This was one of the twelve ancient Romish prebends which had not been lost sight of.)

Contemporary Minister.

[*1607–45—Innerleithen*—Patrick Sanderson, exhorter at Innerleithen at Beltyn, 1571; and reader at Innerleithen and Hope-Kailzie, 1574; and at the former only, 1576–80; presented to the vicarage by James VI., February 5, 1607.]

The Minister of Peebles.

1608, January 7—The privy council having found that an assurance, which had been subscribed by Alexander Horsburgh of that Ilk on the one part, and Mr Archibald Douglas, parson of Peebles on the other, had become expired and outrun, although the variance and controversy between them was not removed or taken away, ordered the new assurance to the same effect to be forthwith mutually subscribed again. On the 21st of the same month, Andrew, the son of Alexander Horsburgh, for not keeping the above assurance, was ordered to appear before the council to underlie such order as shall be prescribed for him. Andrew disobeyed the order of the council, and on February 4 was denounced as a rebel.

1608, January 25—The minister of Peebles appeared before the town council, "lamenting his estate, being wrongously pursued for his life, and that the neighbours within the burgh had harboured some of his pursuers." This accusation was not established by the evidence further than that Horsburgh, along with two companions, had been received into a house in Peebles, to which they had come in the twilight, and having consumed two quarts of ale, had departed.

Burials in Churches.

1608, April 28—Alexander Tait, younger of Pirn, complained to the privy council on account of threatened excommunication by the Presbytery of Peebles. He stated that the Presbytery insisted that he should raise the corpse of the late George Tait, of Innerleithen, which had been buried six weeks previously within the

Church of Innerleithen, under pain of excommunication. Alexander remonstrated against the injunction, because he had had no part in the burial, but had only given his presence, along with a great number of barons, gentlemen, and common people; moreover that it was against Christian charity to raise the dead who had been six weeks in the grave; also, it would not be in the power of the complainer to have the corpse raised, because he was a mean man, of little or no friendship; and the late George had a great number of friends about the said Kirk who would not suffer him to raise the body. The members of Presbytery did not appear in answer to the complaint, so they were discharged from any further proceedings against Alexander Tait.

1608, July 7—William Horsbrugh, brother to Alexander Horsbrugh of that Ilk, was accused before the privy council of having slaughtered the son of Mr Archibald Douglas, archdeacon of Glasgow. For this heavy offence he had been denounced rebel on the 14th and 16th of May previous, and, being still at large, the lords ordained the captain of His Majesty's guard to bring him to justice, and to take his houses and remove his servants and family furth thereof, and make an inventory of his goods and gear thereintil, and to report the same to His Majesty's treasurer.

The Second Charge.

1608, August 26—To the town council on this date, the lord provost reported that the moderator of the Presbytery desired that the second minister to be provided should have the teinds of the Kirklands; to which it was answered that they had no power to give the teinds of the Kirklands, and further, the Kirklands never paid teind and therefore they cannot give *quod non est sui juris*. Answer that the prebends appertain to the burgh, and are most part gifted, and that they are willing, as they vacate, to give them respectively for seven or ten years to their youth, and sustentation for their schoolmaster; and, further, they cannot grant a stipend for their part; but if the brethren will place a second minister they will voluntarily and charitably contribute with the rest of the parish outside the burgh. (The proposal appears to have fallen through.)

The Minister Again.

1608, November 3—Mr Archibald Douglas, parson of Peebles, Mr James Douglas, his son, and his nephew, along with eight others belonging to Eshiels, complained to the privy council on account of excessive caution money. Their offence is not stated. The magistrates of Peebles had raised a prosecution against them; and from the minister and his son, and some of the others, caution had been demanded to the extent of £1000 Scots; and from the remainder 500 merks. The complainers alleged that these sums were far above those allowed by act of Parliament; also that the minister had no other living but his stipend; the son had no means but what his father allowed him; and the remainder were poor labourers not worth more than 100 merks gear. Procurators appeared for the parties; and the lords found that the penalties imposed on Douglas, his son, and nephew should remain; and the others be reduced to £100 Scots each.

Contemporary Ministers.

[*1608-16—Broughton*—John Bennet, M.A., translated to Kirkurd.

[*1608, Dawyck*—Richard Powrie, M.A., deposed and excommunicated, December 7, 1649, for solemnising the marriage of John, Lord Linton, and the excommunicated Lady Anne Seton (which marriage ever after estranged the house of Traquair from the Protestant faith); was released from the sentence of excommunication, March 1650.]

Sacred Tune.

[*1609*—"Prætorius" (394, Scottish Hymnal). Michael Prætorius, *Musæ Sioniæ*, 1609.]

The Courts of High Commission.

[In 1609 the Parliament legislated on behalf of the bishops, restoring to them much of their old prestige and prerogative, and a few months later, the King created two Courts of High Commission. They possessed despotic powers; could call anyone before them; could enquire into their lives, doctrines, and characters minutely; could impose any fine; could imprison for any period; could depose any minister; could excommunicate; and from them there was no appeal! Thus was odium roused against the office of bishop.]

The Minister Again.

1609, June 6—Mr Archibald Douglas, parson of Peebles, and Alexander Horsburgh of that Ilk, charged to renew their assurance of peace until June.

Hats—Psalm Books—Provost's Convoy.

1609, December 1—It was ordained that none of the town councillors were to be without hats, and that they were to be provided therewith both in the Kirk and on council and court days. Also, all who shall be nominated by the provost, bailies, and Hector Cranstoun, be provided with psalm books. Also, that all the honest men, quarterly, be warned by the officers every Sunday, in the forenoon and afternoon, to convoy the provost to and from the tolbooth (in returning from and going to the Church?)

The Destruction of St Andrew's Church.

Between 1609 and 1664 the demolition of the old Church of St Andrew was steadily going on—the ruins serving as a quarry from which to procure whatever material was required for public works.

Death of the Minister.

1610—Before April 20 of this year, Mr Archibald Douglas was dead. He died on the eve of the First Episcopacy. He had been minister since 1573—in all, 37 years.

1610–1651. The Ministry of the Rev. Theodore Hay, D.D.

Third minister. Forty-one years. The first Episcopacy until 1638, thereafter Covenanted Presbyterianism.

New Minister.

1610, April 20—Theodore Hay, one of the regents of the University of Glasgow, appointed minister of Peebles.

Church Polity.

[Episcopacy was now forced upon the Church of Scotland. On April 1, 1610, the King sent missives from Whitehall, summoning a General Assembly to be held at Glasgow on June 8. The archbishop of St Andrews was to signify to the Presbyteries what members were to be sent to the Assembly! No controversial questions were discussed publicly in this or in subsequent Assemblies; all was settled beforehand at private conferences, whose results were presented to the Assemblies. By this method the following articles were agreed upon:—That the calling of the Assembly belonged to the King, who would summon one annually. That there should be half-yearly Synods in every diocese presided over by the archbishop or by a bishop. That sentences of absolution or of excommunication should receive the approbation of the bishop. That all presentations should be directed to the archbishop or the bishop of the diocese. That the bishop was to perfect the act of ordination with the assistance of the Presbytery. That the bishop should be associated with the ministers in deposition and pronounce sentence. That every minister should take the oath of allegiance to the King. That bishops should visit their dioceses, or else send a substitute. That weekly exercises of doctrine be continued among the ministers, presided over by the bishop or his deputy. That bishops be subject to the General Assembly. That every bishop be at least forty, and have been a minister for at least ten years. That no minister argue or disobey the acts of this Assembly, or discuss the parity or disparity of ministers. Soon after the Assembly was dissolved, the archbishop of Glasgow, the bishop of Brechin, and the bishop of Galloway were consecrated in England by the bishops of London, Bath, and Ely. After this ceremony, they would be able to hand down the apostolic succession to their brethren in Scotland. The Parliament of October 16, 1612, ratified all the acts of this General Assembly of 1610.

[*1610, June 8—Members of Assembly*—James Logane, Robert Levingstoun.]

The 1611 Bible.

[In 1611 the present edition of the Bible, which had been translated by the divines at Westminster, was dedicated to the King.]

Council Seat in the Kirk.

1611, November 16—Refers the devising and building of the seat in the Kirk to

the council. Each member of the council to give 20s to the building thereof, and Ninian Lowis to be collector.

Annuals given to Students.

1612, December 12—On this day, the council, following the precedents of former years, granted the revenues of four altars, viz., St John Baptist, St Andrew, Mary of Geddes Aisle, and a fourth unnamed, to four youths, wherewith to maintain them at their studies.

Sacred Tune.

[*1612*—Bach's "Passion Chorale" (50, Scottish Hymnal). Hans Leo Haisler, 1564–1612.]

Description of Divine Service at this Time.

[*1613*—Cowper, bishop of Galloway, in his "Seven Days' Conference between a Catholic Christian and a Catholic Roman," has given the following account of public worship in his day:—

"What is this the people are going to do?"

"They bow themselves before the Lord, to make a humble confession of their sins and supplication for mercy; which you will hear openly read out by the public reader. Now, when it is done, what think you of the prayer?"

"Truly, I think there is nothing in it but that whereunto every good Christian should say Amen; and it hath done me much good to see the people, with humble reverence, sighing and groaning, accompanying the prayer up to God. But what go they now to do?"

"Everyone is preparing, as you see, their psalm book, that all of them, with one heart and mouth, may sing unto the Lord."

"What doth the reader now? Is he making another prayer?"

"No, yonder book which now he opens is the Bible. . . . These are the three exercises which are used in all our congregations every Sabbath, one hour before the preacher comes in:—First, prayer; then psalms; then reading of holy scriptures. And by these the hearts of the people are prepared the more reverently to hear the word, and you see all is done with great quietness, devotion, and reverence."

"But what are they doing now?"

"You hear the third bell ringing, and in this space the reader ceaseth, and at the end of the bell ringing, the preacher will come."

"There comes the preacher. And now I pray you tell me how I should behave myself?"

"Trouble you not; do as you see others beside you. For first he will conceive a prayer, at which the people humble themselves; thereafter he reads his text of holy scripture; these the people hear with reverence; then he falls to the preaching, which some hear with their heads covered, some otherwise. (In that you may do as your health requires.) The preaching being ended, he concludes all with a thanksgiving, after which there is a psalm sung by the whole congregation; and then the minister blesseth the people in the name of the Lord, and so demits them; you will see no other thing else."

(All this is in strict conformity with the *Book of Common Order.)*]

CONTEMPORARY MINISTERS.

[*1613—Kailzie* or *Hope Kailzie* (belonged to abbey of Kelso; parish was suppressed by the commissioners for planting Kirks in 1674, and united to Traquair, Peebles, and Innerleithen)—Alexander Forrest, A.M.; University of St Andrews, 1603; translated to Hassendean, 1613.

[*1614—Glenholm*—John Young, M.A.

[*1614-15—Kilbucho*—John Douglas, M.A., translated to Broughton.

[*1614—Rodonno, Henderland,* or *Megget*—John Fawsyde, minister of Newlands; Newlands and Kirkurd were also under his care; returned to Newlands in 1615.]

COURTS OF HIGH COMMISSION.

[*1615*—Member, Theodore Hay, parson of Peebles. The two archbishops were the heads of the courts of high commission. "Mr John Spottiswoode and Mr James Law, sometime ministers within the Presbytery of Linlithgow, two pretty football men, have now, as we used to say, the ball at their foot."—*Calderwood*, 1615.]

SACRED TUNES.

[*1615*—In the 1615 edition of Andro Hart's Scottish Psalter are found:—"Abbey" (29, Scottish Psalter; 87, Free Church Hymnal; 20, U.P. Hymnal; 58, U.P. Psalter; 45, Psalms and Paraphrases). "Duke's Tune" (68, Psalms and Paraphrases). "Dunfermline" (58, Scottish Psalter; 12 and 247, U.P. Hymnal; 152, U.P. Psalter; 298, Scottish Hymnal; 70, Psalms and Paraphrases). "French" (69, Scottish Psalter; 112, Free Church Hymnal; 207, Scottish Hymnal; 80, Psalms and Paraphrases; 218, U.P. Psalter). "Martyrs" (98 and 99, Scottish Psalter; 19 and 194, U.P. Psalter; 110, Psalms and Paraphrases). "Old Glasgow" (180, U.P. Psalter). "York" (179, Scottish Psalter; 105, Free Church Hymnal; 141, U.P. Psalter; 120, Scottish Hymnal; 167, Psalms and Paraphrases).]

SCHOOL DOCTOR.

1616, April 22—William Dyet has inducted himself to be doctor of the school, and found Master John Bryden caution for keeping his hours, to enter at six; to remain and teach till nine; from ten to twelve; from one to six; and to behave himself honestly; the town to give him ten merks termly so long as he serves thankfully.

1616, July 25—Mr Gavin Makall is desired to supply the parsone of Peebles roome this next Sabbath; and Mr John Bryden his place.

CONTEMPORARY MINISTERS.

[*1616—Broughton*—John Douglas, M.A., translated from Kilbucho; died same year.

[*1616-38—Kirkurd*—John Bennet, M.A., translated from Broughton; presented by town council of Edinburgh; died in 1638.]

MEETING OF PRESBYTERY.

1617, April 10—This day a testimonial was ordained to be given to Mr William Dickesoun, verifying to the Presbytery of Linlithquhow that the said Mr William had publicly exercised in this Presbytery.

Visit of the King to Scotland.

[*1617, May 16*—First visit of the King to Scotland after his departure. Divine service conducted in Holyrood Church according to all the ritual of the Church of England.]

1617, June 27—Protest to the King against his powers affecting the external policy of the Kirk—his conclusions having the strength and power of ecclesiastical laws—by Theodore Hay, parson of Peebles, &c.

Sentence of Banishment.

1617, August 21—John Grysie, tailor, being banished Peebles for his offences, is forbidden to be received in any other parish of Tweedaill, and the same is to be intimated to all the several Kirks of the Presbytery.

Contemporary Minister.

[*1617-44—Broughton*—James Dickesoune.]

The Constant Platt.

[*1617*—"The Commissioners appointed by Parliament to see the plantation of Kirks and modification of ministers' stipends convened in Edinburgh the 1st November, and held their meetings this winter. Time was protracted, and means were used to move ministers, with hope of augmentation of their stipends, to condescend to the King's Five Articles."—*Calderwood.*]

Meeting of Presbytery.

1618, January 1—A testimonial from the Presbytery of Linlithgow in favour of Mr William Dickesoun, son to the provost of Peebles, was produced and accepted.

The Assembly of Perth.

[*1618, August 25*—This was a famous, or rather an infamous meeting of the General Assembly, convened by the King, and packed by him with his creatures. Three noblemen acted as Royal Commissioners; and the archbishop of St Andrews presided. The King sent a letter containing Five Articles of his own devising, which, after discussion, in the end became part of the ecclesiastical law of the country. These were:—(1.) That the communion should be received kneeling; (2.) That it might be administered privately to the sick; (3.) That baptism might be administered at home when the infant could not conveniently be brought to the Church; (4.) That all children of eight years should be brought to the bishop on his visitation, to be questioned as to their knowledge, and to receive his blessing; (5.) That the days commemorative of Christ's birth, passion, resurrection, and ascension, also of the descent of the Holy Ghost, should be reverently observed. Although the King had thus carried his point, and had made himself the dictator of the Church of Scotland, the congregations on the whole remained Presbyterian. Great confusion was witnessed in many of the Churches, some receiving kneeling, others in the old manner. Some ministers conformed, others declined. Thousands flocked out of Edinburgh to the country Churches in which the sacrament was celebrated after the Presbyterian manner. The policy of the King did not prove in the end the success he anticipated. The kneeling at communion, most of all, excited opposition among the people; and the Lord's table became the scene of great scandal and confusion.

Communion was held four times, twice, or once a year in various parishes. There were at first no additional week-day services before communion. From the time of the Reformation it had been the practice to hold a meeting on the Tuesday before, for the reconciliation of offences. At this meeting the laity were permitted to point out what they thought amiss in the life and conversation of the minister, reader, elders, and deacons. But after the Perth Articles, these meetings became in many places scenes of strife, so were given over.

[From 1618 to 1638 the old custom continued in divine service with some slight differences:—The salutation of the minister was lengthened into a preface; there was an additional prayer and psalm before sermon at the morning service; and the Lord's prayer was used at the end of the prayer before the sermon. The recital of the creed was omitted by many of the ministers; and those who opposed the court did not read any of the prayers. Although baptism was allowed to be celebrated in private in 1618, it was disallowed in 1638. Henderson says:—"It is never administered in private houses." The child was accompanied by father and godfather. Some parents brought six or twelve gossips or godfathers, until in 1622 the kirk-session at Aberdeen restricted the number to four at most. Every parent had to be able to repeat the Lord's Prayer, the creed, and the decalogue.]

Contemporary Minister.

[*1618–1639—Stobo*—Thomas Hoge, M.A., from South Leith.]

Court of High Commission.

1619—The minister, Theodore Hay, was appointed a member of the Court of High Commission, for a second time.

Murder of William Braid.

1619, February 18—Upon a complaint given by the parsone of Peebles, for a cruel murder committed by William Brotherstanes, in Peebles, on the person of William Braid, the Presbytery ordain the parsone of Peebles to cite him publicly out of the pulpit, to compear before the Presbytery on March 4.

1619, March 4—The which day William Brotherstanes, being cited by the parsone of Peebles publicly out of pulpit, to compear before us the brethren of the Presbytery this day, being called and not compearing, the brethren ordain the parsone of Peebles to summon him publicly for the second time.

1619, March 18—Because William Brotherstanes, murderer, was cited the second time publicly out of pulpit by the parsone of Peebles to compear before us this day, and being called, and not compearing, ordain the parsone of Peebles to summon him *pro tertio*.

1619, April 1—William Brotherstanes, being thrice summoned publicly by the parsone of Peebles, was called this day and compeared not. Therefore the Presbytery ordain the parsone of Peebles to proceed to the first prayer.

1619, April 15—The which day compeared James Murray of Kirkhous, for William Brotherstanes, murderer, with a supplication subscribed by the said William, and offers to the party offended. Therefore the brethren appoint the moderator and the parsone of Peebles to present the offers to the friends of the slain man, and in

the meantime ordain the parsone of Peebles to desist from any further process against the murderer until the Assembly.

Sacred Tunes.

[*1619*—"Babylon's Streams," Thomas Campion, M.D.; *obit*, 1619.
[*1620*—"Haarlem" (236, Scottish Hymnal). Adam Drese, 1620–1701.]

Court of High Commission.

1620, March 28—Court of High Commission held at Glasgow, by Mr James Law, bishop of Glasgow, &c. Dr Hay, Peebles, present.

(After an interval of one year).

Meeting of Presbytery.

1620, August 24—At Peebles. Exercisers, Mr John Douglas and Mr Robert Levingstoun, on John viii., 48. Absent, Mr Alexander Greg. Upon occasion the Presbytery appoint the day of their meeting to be on Thursday come eight days.

Calumny against the Parson.

1620, August 24—In regard of the act of the Assembly on the process led against James Eleott, for his calumny against the parsone of Peebles, the Presbytery ordain the said James Eleot to stand in sackcloth the next Sabbath day at the Kirk door betwixt the second and third bells, and thereafter to pass to the place of public repentance, and after sermon openly to confess his fault and ask God, His Kirk, and specially the parsone of Peebles' forgiveness; and to that effect appoint Mr James Logane, the moderator, to teach, and in case of disobedience, ordain the moderator to give him the first admonition.

A Case of Slander.

1620, August 24—The Presbytery ordain to give Meggie Leggat, in Peebles, the third admonition, because she had not satisfied, according to the injunctions, for slandering her neighbour.

Speaking in time of Divine Service.

1620, October 26—On a complaint given in by the moderator against one of his parishioners, named William Scot, for speaking in time of divine service, and being summoned by him to this day, and not compearing, the Presbytery ordain him to be summoned the second time.

Prebends.

1621, April 23—There is a memorandum of this date to the effect to advise the gifting of the prebends to a schoolmaster.

Double Murder.

1621, July 19—The parsone of Peebles reported the cruel murder of Robert Scot of Gilmanscleuch and John Waitche; which the Presbytery delayed to the Assembly's deliberation.

1621—James Williamson, Peebles, grants the Five Articles in Parliament.

Sacred Tunes.

[*1621*—Thomas Ravenscroft, born 1592; died 1630. Published in 1621 *The Whole Book of Psalms.* From this collection are taken:—"Bristol" (53, Psalms and Paraphrases; 42, Scottish Psalter; 60, U.P. Psalter; set to Psalm 64). "Chichester" (136, U.P. Psalter; 61, Psalms and Paraphrases; set to Psalm 110). "Gloucester" (82, Psalms and Paraphrases; 72, Scottish Psalter; 11, U.P. Hymnal; 153, U.P. Psalter; set to Psalm 10). "Norwich" (116, Psalms and Paraphrases; set to Psalm 102). "Old 22nd," or "Hurstbourne" (170, Psalms and Paraphrases; set to Psalm 38). "Salisbury" (146, Psalms and Paraphrases; 155, Scottish Psalter; 138, U.P. Psalter; set to Psalm 54). "Durham" (59, Scottish Psalter; 210, U.P. Hymnal; 181, U.P. Psalter; 71, Psalms and Paraphrases; set to Psalm 71). "Old Carlisle" (42, U.P. Psalter; set to Psalm 79). "Ludlow" (24, U.P. Psalter; set to Psalm 45). "Saint David" (130, Scottish Psalter; 108, Free Church Hymnal; 126, Psalms and Paraphrases; set to Psalm 95).]

The Charter of King James.

1621, November 19—This is a very long document, constituting the *Magna Charta* of the burgh of Peebles. In it all the lands, rights, and privileges of the burgesses of Peebles are confirmed by the King. The ancient commons belonging to the burgh are enumerated, and the grants of former Kings referred to. In addition, there is a very full enumeration of all the ecclesiastical privileges and possessions which formerly belonged to the burgesses, which are anew confirmed to them. These include the High and Cross Kirks of the burgh, prebends, chaplainries, burial-places, feu-duties, anniversaries, tenements, houses, biggins, grants, and mortifications. The weekly market days are continued, also three free fairs in the year:—Beltane, on May 3, for forty-eight hours; St Peter's, on June 29, for forty-eight hours; and St Bartholomew's, on August 24, for eight days. The twelve ancient altars are also carefully enumerated in the charter. Also the burgh mills. In connection with the history of the Cross Church, this charter is one of considerable importance. In it the Church is granted by the King to the burgesses of Peebles; and this was done at a date *after* the granting of the temporalities of the Church to various persons. From this it is indisputable that the fabric of the Church cannot belong to any one person, but to the parishioners as a body; and that those persons or families that lay claim to its possession have no legal standing whatever.

Contemporary Ministers.

[*1621–47—Kilbucho*—Robert Eliot, M.A., translated to Linton.

[*1621*—Meggat joined to Lyne.

[*1622—Manor*—Alexander Spittal, A.M., University of Glasgow, 1614. Gave £10 toward the building of Glasgow University Library, August 1, 1632; was a

member of Commissions of Assembly, 1645 and 1647; and died between December 8 and 29, 1659, aged 66.

[*1622—West Linton*—John Hammiltoun, A.M., University of Edinburgh, July 24, 1619. Presented by James VI., December 10, 1622. Being charged to remove from his glebe he applied to the court, when the lords, June 13, 1628, found the designation null, because it was not made by a commissioner having power from the Presbytery to make the same, and also because "it bore not that it was done with consent of two or three honest men in the parish," whose names ought to have been set down specially; also this designation was of a whole new glebe, whereas there was an old glebe which was not four acres complete; so that the designation should only have been made of so much as might make out the old glebe complete. He brought another action against removing from the soums grass due to the vicar lands, whereby he had privilege of pasturage, seeing the said lands were twenty-six acres, and the minister had over four thereof designed, and so he ought to have pasturage, and seeing the Kirkland had the pasturage of twelve soums grass. The lords found, February 2, 1630, "that albeit the minister bruicked four complete acres for his glebe, yet he ought to have a part of the privilege of pasturage which was due to the vicar's land; and therefore they found due to him the privilege of one horse grass for his travelling to Presbyteries, and other lawful business; and of two cows' grass for his house and family, and no more." Mr Hammiltoun gave £10 towards building Glasgow University Library, August 1, 1632. Translated to Westerkirk, 1634.]

The Murder of Robert Scot.

1623, January 9—Archibald Franck, bailie of Peebles, presented certain offers from the laird of Henderstoun and his brother, to be presented to Mistress Ker, relict of Robert Scot of Gilmanscleuch, and her bairns. Whereupon the Presbytery appoints the moderator and parsoun of Peebles to carry and present them to the party, and to report their diligence and answer to the Presbytery.

1623, March 20—The moderator reported that he had presented the offers from the laird of Henderstoun to the relict of Robert Scot of Gilmanscleuch, and her bairns, who declared that they would in no wise accept or receive them.

1623, April 17—It was reported by the parsone of Peebles and Mr Gawin Mackall, that they, with a messenger, had presented offers from the laird of Henderstoun to the relict of Robert Scot of Gilmanscleuch, and that she had altogether refused them. Whereupon they took instruments.

The Pringles.

1623, April 17—Compeared Charles Pringill, burgess of Peebles, being summoned by the parsoun of Peebles for night-walking, carding, and dyceing in his own house, resetting also others, whereby the name of God was blasphemed and dishonoured. Being accused of the foresaid abominations, he promised, after confession of his fault, to satisfy the Kirk and mend. The Presbytery continued his injunctions, being the master of his family, till the next day, that the acts of Parliament concerning night-walkers, carders, and dycers be sighted. Also compeared John Pringill, son of the said Charles, being accused for night-walking, carding, and dyceing, after he had bound himself by an act of session to the contrary,

in all humility confessed his faults and submitted himself to the censure and discipline of the Kirk; upon which the Presbytery remit him to his own session of Peebles.

1623, May 1—Compeared Charles Pringill, and confessed his fault before the Presbytery; they, on consideration that he had accomplices and marrowis in the same fault, especially John Burnett of Barnes, and Patrick Pattison in Peebles, continued his censure until their citation and conviction, and ordain him to be present at their next meeting, and then to be summoned to that effect. Reported by the parsoun of Peebles, that John Pringill, son of the said Charles, had begun his satisfaction for his former offence.

1623, May 15—Reported by the parsoun of Peebles that John Pringill had satisfied the discipline of their Kirk.

1623, May 29—Compeared Charles Pringill, and did act himself under penalty of £100 to observe and underlye the act of the session of Peebles. His accomplices, John Burnet and Patrick Paterson, did the like.

Brackenrig and Sanderson.

1623, May 29—Upon a letter from my lord of Glasgow (the archbishop), and a complaint given in by John Brakenrig against Patrick Sandersoun, there was a submission made betwixt the said Patrick and John, for deciding of all controversies and debts betwixt them—the said Patrick naming two of the brethren for his part, viz., the moderator and the parson of Peebles; John Brakenrig naming William Lowes of Plora and another gentleman that he promised to bring with him. And these four to have power to choose an oddsman and oversman, and then to meet on Tuesday for decision of all questions, and this meeting to be at Peebles at ten hours.

1623, June 12—Reported by the moderator and the parsoun of Peebles that they kept the time and place appointed for decision of the controversy betwixt their brother Patrick Sandersoun and John Brakenrig, but the latter had not brought his daysmen; therefore they appointed him to be before the Presbytery the next day of meeting. Compeared John Brakenrig, and being posed wherefore he brought not his daysmen at the time and to the place appointed, he answered that he could get none, and that he would not submit that matter against his former consent and submission.

The Great Bell to be Rung.

1623, June 16—On this day John Frank was directed to ring the great bell at five in the morning, and at eight in the evening, and to detain his wages if he fail.

A Fast.

1623, June 26—It was declared by the brethren in particular that they had made due intimation of the fast in their several Kirks. The parsoun of Peebles desired the Presbytery to nominate some of the brethren to help him to teach on the week days, in the time of the fast. The Presbytery appoints the moderator to teach on Tuesday; Mr Gawin Mackall (Traquair) on Wednesday; Mr John Bennett (Broughton) on Thursday; and Mr Robert Eleot (Kilbucho) on Friday.

Trial and Execution of Paterson the Weaver.

1623, December 22—This man, Thomas Paterson, a weaver in the Old Town of Peebles, was tried on this date at the burgh court of justiciary, in the tolbooth of Peebles, for the following offences:—On Monday, December 8, by night, from the lands of Aikerfield, two ewes belonging to John Dewar (two carcases and one head found by the provost and bailies in Paterson's house). On Thursday, December 18, by night, from Aikerfield, two ewes and a dymmont sheep belonging to John Dewar (three heads and skins found in Paterson's house). For stealing within the last three days a ewe pertaining to John Dewar (skin found also). On December 17, from the cloisters of the Cross Kirk, a ewe belonging to James Wylie (skin and carcase found also). A jury of fourteen burgesses was empannelled to consider the case. Paterson confessed to stealing of four sheep from Aikerfield, and one ewe from the Cross Kirk cloisters; all other charges were denied. The assize having returned a verdict of guilty, the provost and bailie, sitting in judgment, ordained Thomas Paterson to be taken presently to Peebles Water, west of the bridge thereof, and there before night to be drowned till he be dead, and all his goods and gear forfeited. Whereupon doom was given by John Temple, doomster. For the sequel to this case of burgh justice one has to quote from the burgh accounts:—"*December 23*—Given to John Tweedy, merchant, for four fathoms of cord to bind Thomas Paterson, price five shillings and four pence. For a candle when they searched the house, four pence. To Christian Hay, by command of the provost and bailies, when Thomas Paterson was executed, to the officers and sundry others for meat and drink, forty shillings. To Cleary and Makwat, the executioners, their bread, three shillings." One month later the one executioner had to perform punishment on the other, as shown by the same accounts:—*1624, January 24*—For bread to Makwat when he scourged Cleary, two shillings. For a fathom of cord to bind him, six pence."

Contemporary Minister.

[*1623-39—Kailzie*—William Dickson.]

Sacred Tune.

[*1623*—"Heriot's Tune" before this.]

Bestowal of Benefice Property.

In 1624 (February 3) the whole of the property belonging to the benefice of Peebles, other than is mentioned in the charter of 1621, was bestowed, not for life merely, but perpetually, on John, Lord Hay of Yester, as a reward for his services in repressing the thieves of the borders.

Discipline.

1624, February 12—Upon a complaint given in by the parsoun of Peebles, against Alex. Stewart, in Bonytoun, one of his parishioners, for not keeping of the Kirk, and for disobedience to their session of Peebles, the Presbytery ordain to summon the said Alexander to compear before them the next day.

1624, February 26—Compeared Alexander Stewart, in Bonytoun, and being accused for not keeping the Kirk, and for disobedience to his own session of Peebles; not giving a resolute answer because of the absence of the parsoun of Peebles, the Presbytery remit him to his own session, and ordain him to satisfy the discipline of their session, with certification if he did not, they would proceed with their censures against him.

The Archbishop at the Cross Church.

1624, April 8—Ordained a summons to be given forth to William Hamiltoun, to compear before my lord of Glasgow and the Assembly, in the Croce Kirk of Peebles, the 13th day of April.

Visitation.

1624, May 13 — The which day, the Kirk of Peebles being visited, the moderator, minister thereof, was removed, and the whole congregation that was present, with one universal applause, thanked God for his mercies toward them, in his behalf, having nothing to allege against him either in life or doctrine. The said moderator, being called, did produce his session book in good order, for poor and for discipline; regretted the slackness of some of the gentlemen of the parish in repairing the glass windows of the Kirk; (2.) Their carelessness in building the kirkyard dykes; (3.) Their slowness in coming to the exercise. The gentlemen, so many as were present, promised to repair the windows respectively, the moderator enjoined to stent the parish for the kirkyard dykes, and the people present promised to keep the exercise better.

Schoolmaster.

1624, May 24—On this date occurs the earliest reference to one who must have achieved some notoriety or celebrity in his day on account of his energy and zeal in many departments. "Mr Andrew Watson compeared, and promised to give better attendance in time coming than he has done formerly, he being paid." He was schoolmaster at this time.

Improbation Process before the Court.

1624—In one of the documents initiating this process, it was stated that certain lands were vested in the community of Peebles in virtue of their charters. But that certain portions of these lands were in possession of certain persons under pretended rights, titles, and securities, which are all false and feigned, falsely invented, forged, fabricated, and devised by the foresaid persons, defenders. These persons were now called upon to produce their titles, for approval or disproval; failure to answer being held as confession. Many of the ancient Church lands are described and measured in the documents, among them being the Dean's Park, near the North Gait of Peebles.

Contemporary Minister.

[*1624—Eddleston*—John Maitland, M.A., University of Edinburgh, June 30, 1617. Member of Court of High Commission, October 21, 1634; continued March 29, 1637; and was perhaps translated to Glenkirk, Earlston.]

John Hay of Smithfield.

1625, March 3—The parsone of Peebles reported that John Hay of Smithfield, being guilty of certain sins meriting censure, was cited before the session of Peebles. He compeared, but refused to obey the injunctions of the Kirk from their mouths, alleging that the controversies which for these two years past had fallen out betwixt the burgh of Peebles and him, whereby mutual debates were made amongst them, were relevant reasons for declining the session (made up of the foresaid inhabitants). By reason he did not offer himself to satisfy according to the censure of any other Kirk judge. The brethren, for eschewing further inconveniences, ordain the said John Hay of Smithfield to be cited before them next day.

Mr Andrew Watson, Schoolmaster.

1625, March 9—The bailies ordain John Dewar, in Peebles, to content and pay Mr Andrew Watson, schoolmaster in Peebles, the sum of £18 money as a modified sum for curing a sore arm of Thomas Dewar, brother to John, and for ingredients bestowed on him for curing thereof, at the desire of John Dewar, in November 1623, conform to particulars in the account produced:—£12 for sundry ingredients and for fomenting Thomas's arm at sundry times, and the other £6 for his pains.

John Hay of Smithfield.

1625, March 24—John Hay of Smythfield, by letter, declared his willingness to compear before the Presbytery, but excused himself on this occasion, because he had a tryst he behoved to keep with the laird of Cardrona anent marriage, and promised to compear at their next meeting.

1625, April 7—Compeared John Hay of Smythfield, and submitted to the injunctions of the Presbytery, in satisfaction of the scandal committed by him.

King Charles I.

[*1625, May 27*—King James VI. died in the 59th year of his age. Prince Charles, who succeeded him, was a Scotsman also, born at Dunfermline in 1600, baptised by a Presbyterian minister, and brought up by Presbyterian tutors. But upon the accession of his father to the crown of England, Charles was educated under prelatic governors, from whom and from his father he imbibed all the ideas regarding divine right and kingly prerogative which later were to cost him his life. A petition sent to him shortly after his accession, craving the repeal of the Perth Articles, was refused. No General Assembly had met since that at Perth, which had been so revolutionary. All was confusion still in the ritual of the Church; and in the one Church, and at the same sacrament, all the methods of receiving the sacrament might be observed simultaneously.]

Divots for Thatching.

1625, July 11—The minister of Manor was permitted by the town council to cast and lead away from the lands of Cademuir, for the thatching of a house, two thousand divots.

Sacred Tunes.

[*1625* — Orlando Gibbons, 1583–1625 — "Saint Matthias" (150, Scottish Hymnal); "Deptford;" "Angels' Hymn" (130, Scottish Hymnal).]

Removal of Slates from the Cross Kirk.

1626, April 28—To leading of five hundred slates out of the Cross Kirk to the chapel, 6s 8d. (This must refer to the unroofing of part of the buildings around the Church, probably the cloisters. The chapel to which the slates were destined was that of the Virgin Mary, situated at the west end of High Street).

Witchcraft.

1626, July 6—On this day appeared before the Presbytery Janet Henderson, in Blythe, in the parish of Linton, who confessed to the sin of "turning the riddle." She was ordered to stand for six Sabbath days at the Kirk door and place of public repentance at the Kirk of Linton, clothed in sackcloth, and with bare feet. On the same day Richard Johnstone in Slipperfield, and his wife, Helen Hay, were summoned to the next meeting of Presbytery for the same offence of "turning the riddle." They were both prevented from attending by illness, and, later, by the death of Helen.

Discipline.

1626, September 14—The minister of Dawyck, Mr Richard Powrie, complained to the Presbytery that the laird of Dawyck did not attend his own Kirk. A committee of four waited on the accused, and thereafter reported that the laird was obstinate. Although cited to attend the Presbytery, the laird repeatedly declined to obey. Finally he sent in his reasons for not attending his Parish Kirk, which were not satisfactory to the Presbytery, who issued an edict that for the future he was to attend, on pain of censure.

1626, October 19—The minister of Stobo, Mr Thomas Hog, complained to the Presbytery that Thomas Hay of Scroggs did not attend his Parish Kirk, and frequented other Kirks. Hay admitted the charge, but pleaded that he was uncertain whether Scroggs was situated in Lyne or in Stobo. The Presbytery decided that Scroggs was in Lyne, and that Thomas Hay must attend Lyne Church in future.

1626, November 2—James Douglas of Cowthropple, in Newlands, was accused before the Presbytery of absenting himself from the kirk-session, of which he was a member. Douglas pleaded that he had done so because his fellow-elder, Andrew Murray of Romanno, had called him a liar within the house of the Lord. The charge was found proven against Murray, who was deposed from his office, and compelled to satisfy by standing on the stool of repentance.

Second blank period occurring in the Minutes of the Presbytery of Peebles—from 1626 to 1649, a space of twenty-three years.

Witchcraft in Peebles.

1627, January 4—On this day compeared Margaret Dalgleish, widow, in Peebles, accused of witchcraft and charming. Margaret denied the accusation, none of whose points could be proved against her, except the threatening of some one with whom she had had a quarrel. This much she confessed, and asked pardon of God, declaring herself free from witchcraft. She came under an obligation not to offend in the same way again, and was allowed to go with an admonition.

Visitation.

1627, February 15—The Presbytery visited the Parish Kirk of Peebles, into which the parishioners had been convened, in order to inquire whether they were satisfied with the doctrine and ministrations of the parsone. All declared themselves well satisfied, and praised God for so good a minister, but they were not pleased with Hector Cranstoun, the vicar, whose duties consisted in reading a portion of scripture daily, morning and evening. Cranstoun, who was old and infirm, was requested to resign. On the same day the minister of Glenholm complained of wrong to the Kirk of Glenholm, the house of God, by Robert Crichton and others, making a tulzie in the Kirk after the sermon, and before the congregation were dismissed. Crichton had struck a gentleman with a rung which he had hidden under his cloak, and thereafter drawn his sword. Crichton was deposed from the eldership; and all the parties cited before the privy council.

Stones and Lime from the Cross Kirk.

1627, February 23—Given for carrying six loads of stone to the Tolbooth, and three loads of lime to the steeple head, out of the Cross Kirk, 10s. In 1626 five hundred slates had been led from the Cross Kirk to the chapel also, at a cost of 6s 8d. These were for the purpose of executing repairs on the chapel of the Virgin and its adjacent steeple at the west end of High Street. The lime had been stored in the Cross Kirk, but the stones and slates probably were part of its buildings.

Contemporary Minister.

[*1627-58—Lyne*—Hew Ker, M.A., presented by the King.]

Various Cases.

1628—In February Thomas Brunton was accused of threatening the minister of Traquair with his whinger, and abusing him. Two men accused of having in their possession an enchanted stone for their cattle. John Tweedie, in Linton, accused by the ministers of Kirkurd, Stobo, and Linton, and a surveyor, by name Bullo, for threatening Bullo's life, striking him on the body, flinging him over a high and steep

brae, severely bruising him, and imperiously ordering the complainers to depart. All this was because the pursuers had been requested by the archbishop of Glasgow to measure some acres of land at Linton for a glebe for the minister. Defender was assoilzied for want of proof. In September the minister of Kilbucho complained that John Thriepland muttered and whispered to the congregation during sermon; spoke back to the minister when ordered to be silent; and followed the minister about with weapons, and wanted the minister to fight. Defender found guilty, and ordered to satisfy in the usual manner. In the same month Alexander Veitch, in Horsburgh, received warrant to search for and apprehend Katharine Young, wife of Alexander Peacock, suspected of the crime of witchcraft.

1628, October 21—Before the provost of Peebles compeared the minister of Newlands and a burgess of Peebles, and became acted for Marion Greig, wife of James Scott, in Scotston, as apprehended by the moderator and Presbytery of Peebles for witchcraft, that they shall not permit her to escape from justice, but be able to produce her before any judge in the realm, temporal or spiritual, within six days' notice, under penalty of £1000 Scots. A few months later, the parson of Peebles had had apprehended for the same crime, William Matheson, in Kirna, for whose appearance when called on sureties also were taken.

Contemporary Minister.

[*1628—Newlands*—Archibald Syd, A.M., probably son of preceding minister; University of St Andrews, 1618; presented to Minto, January, 1624, when he had testimonials from Peebles and Haddington. An edict was issued for his settlement at St Martin's, October 7, 1629, but objections were tendered by certain heritors, "that it was no Paroche Kirke," when he was ordered, November 25 thereafter, "to preach no more there." He appears to have been assistant or colleague to the preceding minister.]

Execution of Three Witches.

1628–9—Expenses in connection with the strangling and burning of three witches at Peebles. At the foundation of the Calf Knowe, a gallon of ale and three wheat loaves, 19s. A pound and a half of lead to set the cruiks of the Calf Knowe door, 5s. To James Haddan, to build the Calf Knowe, £10. Lime fetched to the Calf Knowe work with the town's horse, 47 loads, £9 8s. (Other 33 loads obtained.) Furnishing sand to the eighty loads of lime, £8. Bringing home four planks to be a door to the Calf Knowe, 20s. Debursed for the witches, £24 10s. To James Haldoune, for making the Calf Knowe door, 33s 4d. For making the gibbet which stands thereon, £4. Given for the commission to burn the witches, £6 13s 4d. Drinksilver to James Primrose's man (clerk to the privy council), 30s. My own wages at that time, three days in Edinburgh, £4 10s. The Provost agreed with James Haldoune for setting up the gibbet the witches were hanged upon, £3 13s. Mr William Dickson, schoolmaster, for being clerk to the witches' process, £6. Directed to hire a lockman (executioner) to the witches, my two days' wages, £3. Drunk at his feeing, 26s 8d. To John Robene, for five loads of peats, with a quart of ale he gave to the peatmen, bought to burn the witches, 32s

8d. Three loads of coals, 36s. A load of heather, 9s. Three fathoms small cord to bind the witches' hands, 30d. Four fathom of thick rope to hang them up with all, 6s 8d. Three tar barrels, 48s. To Alexander Dickson, a pair of shoes, for warning the ministers, 20s. Carrying the tar barrels to the Calf Knowe, 3s 4d Hangman's wages, £10. To his son for being doomster, 12s. For a writing upon Isobel Graham's confession against the rest of the witches, at the parson's command, 12s. To John Frank, jailor, for catering for the witches, £8 14s. Catering for the lockman and his son, £3 12s. Bread and drink fetched forth to the assytheres (assessors), 30s. Fetched to the hangman and witches, 18s. (These items are from the accounts of the treasurer. In a separate note of disbursements by the Provost there occurs £5 16s for ten loads of coals to the burning of the last three witches.)

AN ALTAR OF BURNT-OFFERING.

Outwith the burgh stands a grassy mound,
Oft kissed by smiling sunbeams of the morn,
And bathed by evening dews, but hallowed ground
To us, though to our sires a place of scorn,
To which were led old dames of friend forlorn,
To yield in lambent flame and pungent smoke
Their lives in martyrdom oft bravely borne
In name of justice, but too oft a cloak
For spite and jealousy of neighbour folk.
A redder glow than sunbeams fired it then,
The dew was human tears from spirits broke,
Hearts torn and robbed of hope by cruel men.
This mound thus takes to-day the form to passing eyes
Of one vast altar raised for human sacrifice.

New Scottish Liturgy Suggested.

[In 1629 King Charles brought the question of a new liturgy before the Scottish prelates. He revived the project in 1633, and a committee was appointed to draw up a new form of Prayer Book after the model of the English *Book of Common Prayer*. This draft was revised and altered by Archbishop Laud; and in 1637 ordered to be used in every Church.]

Riots.

1629, April—Certain persons had attacked the minister of Dawyck with rungs and batons, and having confessed their crime, they were ordered to stand at the market cross of Peebles on the following Tuesday, being market day, with papers on their breasts setting forth their crime. In addition they were ordered to stand at the Kirk doors of Peebles, Kirkurd, Drumelzier, and Stobo. In this year also was a complaint against John Dunlop, school doctor in Peebles, for making a riot in the Kirk on July 5 last, and encroaching on the function of the reader without having lawful calling thereto, and causing thereby a great uproar. He was ordered to be summoned. He had been appointed assistant reader by the old reader, Hector Cranstoun, which arrangement had not been sanctioned by the Presbytery.

Mr Andrew Watson, Vicar.

1629, April—Mr Andrew Watson was admitted vicar of Peebles in the Cross Kirk in presence of a great number of parishioners. He was instituted in the customary form, the Bible being handed to him, and he being enjoined to be faithful to his function. John Dunlop was forbidden to exercise the office of reader, and was ordered to satisfy for his riot.

Daily Service.

1629, April—The inhabitants of Peebles complained to the Presbytery for want of a week-day sermon. The matter was referred to the parson, who agreed to accede to the wishes of his flock by giving them a sermon daily. But as the Cross Kirk was inconvenient in situation, being outside the burgh, the chapel of the Virgin Mary at the west end of the High Street, was ordered to be repaired and made suitable for the daily service. The old pulpit was to be removed from the Kirk to the Chapel, and a new pulpit erected in its place.

School Regulations.

1629, June 1—School hours:—Six till nine; ten till twelve; half-past one till six; play hours from two till four on Tuesday, Thursday, and Saturday; and if he please on Saturday, from two till night.

Mortcloth.

1630, May 10—Robert Horsburgh, burgess of Edinburgh, son of Alexander Horsburgh of that Ilk, gifted to the burgh and kirk session, for the benefit of the poor of the parish, a mortcloth of fine black cloth, lined with black buckasie, and compassed round about with a black silk fringe on the borders. It was to be kept by the kirk treasurer and given out for the "decorment of all defuncts" as should be required. The fees were to be fixed by the council and kirk session, and the proceeds given to the poor. No other mortcloth was to be used by any person either from the burgh or land. The dues were:—Within the burgh, 13s 4d; in the landward part of the parish, 20s; in Eddleston, Kailzie, Manor, and Lyne, 30s; elsewhere, 5 merks or more, according to distance.

Sacred Tune.

[*1630* — "Breslau" (184, 332, Scottish Hymnal). Joseph Clauder's *Psalmodia Sacra*, 1630.]

Schoolmaster.

1631, November 7 — On this day Mr William Martin was admitted schoolmaster of the burgh. He was engaged till All-Hallow Day (November 1), 1632, at a salary of £100 Scots, with a competent chamber, or else £9 for rent; with twelvepence per quarter for each town child, and a merk per quarter for each landward bairn. His regulations were:—Hours from six till nine, morning prayer and psalms, hearing and teaching the morning lessons, with Latin and

Scots till nine; from ten to eleven, teaching; from eleven till twelve, writing; from half-past one till quarter to six, teaching and learning again; a prayer, chapter, and psalm till six. Play from two till four on Tuesdays and Thursdays, and from two till night on Saturdays. On Sundays, assemble at eight in the morning for scripture and catechism till the ringing of the second bell; then to the Kirk with the bairns in comely order, and in time of preaching mark any disorder among them, with censuring them therefor; at one convene the bairns again and march to the Kirk at the ringing of the second bell; at the end of the afternoon sermon convene the bairns again and take account of their notes of the sermon and Sunday lessons. He was well treated before beginning duty —First, on August 4, in Patrick Veitch's, at the feeing, there were a pint of ale and a loaf at 11s; drinking with him in David Plenderleith's, 10s; then given to him by direction of the provost and bailies, 58s. Then again on October 5, his first day at the school, there was the sum of 32s 4d spent in drink; and a further expenditure of 18s for his entertainment in William Veitch's. (Patrick was the town clerk, and William was a vintner.)

Glasgow University Library.

1632—In 1632, when Dr Law was archbishop of Glasgow, contributions were made by several of the Peeblesshire clergy to the library of the University. Dr Theodore Hay, of Peebles, gave 100 merks; Hew Ker, minister of Lyne, 20 merks; Alexander Spittal, minister of Manor, £10, &c.

Disbursements in Connection with the Pulpit.

1632—Given for five chopins of wine and bread, with the provost, bailies, and John Frank, when the pulpit was completed, 31s. To James Haldoun, for taking down the old pulpit and helping to set up the new pulpit, £6. To John Tweedy, for 25 nails to nail the bottom of the pulpit to the chapel, and Mr Andrew (Watson) his seat (as vicar), 3s 4d. Writing a warning and reading it at the Kirk door, 8s.

Burning the New Testament.

1632, May—John Pringle, in Peebles, was accused before the privy council of burning the New Testament at the waking of a corpse.

Coronation of King Charles I.

[*1633*—In 1633 Charles I. visited Scotland in order to be crowned. The coronation took place in the chapel of Holyrood Palace, on June 18. The ceremony was carried out with all the ritual of the Anglican service, which was obnoxious to the people. Archbishop Laud, the King's evil adviser in matters of Scottish ecclesiastical polity, was the leading spirit of the innovations. On Sunday, June 23, the King attended divine service in the High Kirk, which was conducted by two English chaplains, and the bishop of Moray preached the sermon. Edinburgh was erected into a bishopric, St Giles was made the Cathedral Church, and all its dividing partitions were ordered to be removed.]

Apparel—Teinds—Schools.

[*1633*—On June 19, Parliament assembled; it passed many measures, among them an act confirming to the King the power of prescribing the apparel of Scottish clergymen; this roused great discontent. Two valuable enactments were, however, passed by this Parliament: one was the valuation of the teinds, whereby the fifth part of the rental of the land was declared to be the value of the teind; and the other was the confirmation of a former act ordaining a school to be erected in every parish, and every child to have the means of education within its reach.]

Burgh and Archbishop.

From 1633 to 1636 there were a great many transactions between the burgh of Peebles and the archbishop at Glasgow, and much money was spent upon the various officials and deputations who proceeded to Glasgow. But the burgh records afford no information as to the nature of so prolonged and large a business with the ecclesiastical authority of the diocese. Mr Andrew Watson, the vicar, was the principal intermediary in all these transactions. In fact, this official appears to have had a finger in most of the ecclesiastical and scholastic business of the parish, from prosecuting witches to interviewing my lord the bishop.

Contemporary Ministers.

[*1634-81—Newlands*—Patrick Purdie, M.A. Before the erection of a school he supplied the want of a teacher for forty-four years; officiated as Presbytery clerk in the trying period of 1638; demitted in favour of his son, Patrick, March 1681; and died in 1688.

[*1634-9 — West Linton* — George Johnstone, translated from Westerkirk; presented by Charles I.; translated to Sanquhar, March 7, 1639.]

Divine Service near the Close of the First Episcopacy.

[*1635*—Sir William Brereton, an English Puritan, visited Edinburgh in this year, and has given the following account of divine service in the city Churches, which may be taken as fairly representative of the general practice:—"The order that is observed in the worship of God is this:—Upon the Lord's Day they do assemble betwixt eight and nine in the morning, and spend the time in singing psalms and reading chapters in the Old Testament until about ten, then the preacher comes into the pulpit, and the psalm being ended, he reads a printed and prescribed prayer, which is an excellent prayer. This being ended, another psalm is sung, and then he prays before sermon, and concludes his sermon betwixt eleven and twelve. . . The afternoon's exercise, which begins soon after one, is performed in the same manner as in the morning, save that the chapters are then read out of the New Testament, and they conclude about four. In the morning, at the Greyfriars, I heard a very worthy man preach, Mr James Fairley. In the afternoon I went to the College Church, when I heard a blind man preach. . . Here I saw the sacrament of baptism administered in this manner:—The preacher standing in the pulpit, and there being fastened into the same a frame of iron wherein there stands a silver basin and ewer; the minister used an exhortation for God's great goodness in admitting them to this privilege, &c., and demanding from the witnesses (which are many, sometimes twelve, sometimes twenty), according to a printed form of baptism; the parent

receives the child from the midwife, presents the same unto the preacher, who doth baptise it without any manner of ceremony, giving the strict care of Christian and religious education, first unto the parent, then unto the witnesses. When the sacrament of the Lord's Supper is administered, a narrow table is placed in the middle aisle, the whole length of the aisle, about which the most of the receivers sit, as in the Dutch and French Churches; but now the ceremonies of the Church of England are introduced, and conformity is much pressed, and the gesture of kneeling is also much pressed."—*Lee Lecture (Dr Sprott).*]

The Scottish Psalter.

[*1635*—In the edition of 1635, printed by the heirs of Andro Hart, are found:—"Aberfeldy" (219, Psalms and Paraphrases). "Bon-Accord" (221, Psalms and Paraphrases; 40, Scottish Psalter). "Caithness" (45, Scottish Psalter; 121, U.P. Psalter; 55, Psalms and Paraphrases; 318 and 219, Scottish Hymnal). "Culross" (8, U.P. Psalter; 67, Psalms and Paraphrases). "Elgin" (74, Psalms and Paraphrases; 62, Scottish Psalter; 6, U.P. Psalter). "Inverness" (95, Psalms and Paraphrases). "New London" (94, Scottish Psalter; 107, Psalms and Paraphrases; 19, Scottish Hymnal; 216, U.P. Psalter; 274, U.P. Hymnal). "Melrose" (100, Scottish Psalter; 59, U.P. Psalter; 11, Psalms and Paraphrases. "Wigton" 163, Psalms and Paraphrases).]

Service Books.

[*1636*—In this year appeared *Canons and Constitutions Ecclesiastical* for the government of the Church of Scotland, published by authority and issued under the great seal. It contained regulations for the observance of the ritual in the services of the Church, which were intended to bring the Scottish Church into close resemblance with the Church of England in every respect. This was followed by the Scottish *Book of Common Prayer*, or *Laud's Liturgy*. This is but a copy of the English *Book of Common Prayer*, with some alterations which give it a strong similarity to the Romish missal. Every minister was commanded to use this service book in all the Churches of the realm. The whole population rose against its introduction, from the highest to the lowest. The ministers might have yielded, but the laity were firm. The principal objections were that the book was imposed without consent from the General Assembly or of Parliament; that it was Popish; that it taught baptismal regeneration, transubstantiation, the oblation of the sacred elements; and was little better than a mass-book. It must be kept in mind that the Church of Scotland had used a liturgy long before this time. Even before the Reformation was legalised, the service book was in use in parishes where Reformation principles were growing. Later, *The Book of Common Order*, prepared by Knox, came into use, and was sanctioned by several Assemblies, and continued to be the authorised form of worship up to the date of *Laud's Liturgy*. Even on the very day of the introduction of this book, the lessons had been read in St Giles' out of this old *Book of Common Order*. The new liturgy was not to be used until 1637.]

Visit of the Archbishop.

1636—From the year 1633 there had been comings and goings between the burgh and the bishop, and as usual the vicar, Mr Andrew Watson, was the chief intermediary in the transactions. In May of this year (1636) the archbishop of Glasgow visited Peebles, and partook of its hospitality. His name was Dr

Lyndsay, and probably it is he who is styled the bishop in the records. He was accompanied by Mr James Lyndsay of Flemington, his son, and many others. The party was met at Lyne Bridge by a number of townsfolk, which reception cost twenty-four shillings. Comfits, ale, and shortbread were consumed at the expense of the rates; and £10 paid to Margaret Reid, and forty-one shillings to Christian Hay, in connection with this visit.

The Kirklands.

1636, June 7—This is the date of a charter of confirmation by John, Earl of Traquair, to Thomas Geddes, of portions of Kirklands. This was followed on August 25 by an instrument of sasine, by John, Earl of Traquair, in favour of Mariota Wallace, of seven roods of Kirklands.

The Plague.

In November 1636 the plague was prevalent in some parts of Scotland, consequently stringent regulations were drawn up for the exclusion from the burgh of all strangers, and for the prevention of the burgesses from going forth to those districts from which they might import the infection.

Educational.

In educational affairs there were two developments in 1636, one being the introduction of Wedderburn's grammar, and the other the setting up of a little wheel in a house taken for the purpose, with the object of teaching the bairns to spin.

Contemporary Minister.

[*1636—Glenholm*—Robert Johnstone, M.A.]

Repairs on the Kirk.

1637, May 13—To David Plenderleith, for the town's part of the mending of the Kirk, £8 17s.

Mutterings of Storm.

[*1637*—The new service book had originally been intended to be introduced on Easter Day of this year, but the temper of the nation was so excited that it was considered safer to have it postponed. The bishop of Edinburgh, however, now caused his clergy to intimate from their pulpits, on Sunday, July 16, that on the following Sunday, July 23, the service book would be publicly introduced into the Churches. The week that intervened was one of turmoil and agitation. It was known that in St Giles' the dean of Edinburgh, George Hannay, would officiate, and in Greyfriars that the bishop-elect of Argyll, James Fairley, would do so, in both cases with great pomp.]

A Memorable Scottish Sunday.

[*1637—July 23*—The 23rd of July 1637 fell upon the first day of the week, and on that day Scotland in general, but Edinburgh in particular, was in a state of violent commotion. It was the day on which *Laud's Liturgy* was to

be launched upon the country by arbitrary command of the King. The peculiarities of that historic document are well-known. It was not the fact of its being a liturgy, nor even that it was the English liturgy, but that it was the English liturgy so tampered with by Laud and the Scottish bishops as to be more Popish than its classical original, which made the service book obnoxious in Scotland. Nor was its favourable reception any the more likely to be secured by its imposition on the sole authority of Charles I., who, without consulting either Parliament or Assembly, ordained its general use under pain of the severest penalties.

The dangerous experiment on which the King had resolved was first tried in the diocese of Edinburgh. In Ross and Dunblane the book had already been used by the High Church bishops; but as the English Prayer Book had previously been in common use in these districts, the change was less remarked. But in such Churches as St Giles', Edinburgh, where the simple liturgy of Knox had been used, or where "free prayer" had been customary, the change would seem abrupt and rude. Accordingly, the announcement of the service book caused a far greater excitement in Edinburgh than it did in Ross and Dunblane.

At the service in St Giles' there were present a host of dignitaries. Spottiswood, the archbishop of St Andrews, was there; and also the lords of session, "divine bishops"—among them the bishop of Edinburgh, who was to preach the sermon—the magistrates of Edinburgh, members of the privy council, and a large concourse of people. In the early morning John Knox's liturgy was read without disturbance. Doubtless its simple forms would seem doubly precious in the knowledge that it would be heard no more, if the King was to have his way.

But when the dean opened the new service book it was as if a black squall had come down upon a placid lake. There was a clamour of voices—chiefly the voices of women. The audience sprang to their feet. Eyes flashed angrily, and threatening language flew. Among the foremost aggressors were intrepid waiting-women who had been sent to Church with folding stools to keep places for their tardy mistresses. Of these there was one named Jenny Geddes—a rather intangible personality, it must be confessed, in a historical sense—who is said to have seized her camp stool and hurled it at the head of the offending dean. Her violent initiative found many imitators. Books and stools flew between the columns of the sacred edifice. There was a tumult of voices. "Baal is in the Church," cried one; "The mass is entered amongst us," shouted another. The valorous Geddes herself is said to have turned upon a gentleman who, in her hearing, had uttered—rather prematurely, one might think—an "Amen" at the close of the dean's interrupted rehearsal; and, striking him in the face with her Bible, "in great indignation and fury" shrieked at him—"Traitor, dost thou say mass at my lug?" The bishop of Edinburgh, ascending the pulpit, endeavoured to calm the multitude; but only encountering a fresh volley of stools and execrations, he gave place to his grace of St Andrews. But the latter, succeeding no better, made use of his temporal authority as chancellor of the kingdom, and, summoning the provost, bailies, and councillors from the "loft" in which they sat, bade them clear the precincts of the unruly rabble.

The women had carried the doubtful honours of the day. There is no historical doubt that the "devouter sex," as a contemporary writer with a grim irony called it, was mainly responsible for the unseemly outbreak in St Giles'. On the other hand, it was more than a merely lawless outburst of a low-bred mob. The women were sincere in their zeal and passion. Less given than men to calculated action, they believed in "up and at it;" and a woman who overcomes her natural

diffidence will often replace it by reckless aggressiveness. The woman who hurled the first stool was at anyrate in dead earnest, whether some of those who followed her were mere rowdies or not; and, as the late lord president records on the tablet in St Giles', she "struck the first blow in the great struggle for freedom of conscience."

It was mob violence this riot, no doubt. But there is weight in the defence of Lord Rothes. All other means of remedy were closed to them. The King was against them. He was surrounded—so they chose loyally to believe—by misinformers and evil counsellors. The magistrates—they were consenting to the new liturgy, and were present to give it such grace as magistrates can. The bishops were its reputed originators; and in any case the Scots would have been slow to seek redress through these unpopular dignitaries. The argument of the town-clerk of Ephesus to former rioters in a former temple did not apply; the law was not "open." The only alternatives were submission or revolt. They chose revolt.

In the course of the riot the dean's desk had been invaded by the angry women; and, taking to flight, he had, Joseph-like, left his surplice in their hands. The bishop, it is said, barely escaped with his life. The service was continued, when the Church had been cleared and the doors barred; but the excluded mob maintained such a battering of the doors and smashing of windows that the service was inaudible; and the perturbed bailies had again to leave their loft and endeavour to persuade to silence the turbulent assailants without. The service at length over, the bishop tried to reach a lodging in the vicinity; but the angry crowd plucked him by the sleeve, overwhelmed him with taunts, and were threatening more serious attempts, when the servants of the Earl of Wemyss opportunely rescued him.

During the mid-day interval a hasty conclave of magistrates and privy council was held at the lodging of the lord chancellor. Precautions were taken for keeping order in the afternoon; and one of the first of these was the rigid exclusion of women. The clergy found their way as quickly as possible to Church. A small and carefully selected congregation was admitted; but the service-reading proceeded so slowly that it was four o'clock ere Mr Alexander Thomson began to preach the sermon. For that reason, says Row, the historian, the said sermon was very short; and at the close of a day so exciting and exhausting one can well understand an aversion, alike on the part of preacher and hearers, to prolix exhortation. But the excitement and danger of the day were not yet over—at least for one unlucky man. The Earl of Roxburgh, lord privy seal, consulting more the dictates of courtesy than of selfish prudence, offered the bishop of Edinburgh a seat in his carriage, with a view to driving him to his lodging. But as Jonah was to the Syrian mariners, so was the bishop to the privy seal. An angry multitude was speedily in the wake, and showers of stones fell upon the occupants of the carriage. The author of the scurrilous *Breefe and True Relatione* grimly remarked that "there needed no collectors to gather up the people's liberalitie at that season; for since the first Reformation of religion, our prelate and Church canonists got never readier payment." The Earl was fortunately attended by armed retainers, who drew sword upon the rabble; and Holyrood was reached in safety. But one can imagine the bishop, at various points in this eventful day, devoutly wishing that his part had been less conspicuous in the luckless inauguration of Laud's Liturgy.

The tumults of the day had not been confined to the Cathedral Church. A lesser uproar had taken place at the morning service in the other portion of St Giles'. In Greyfriars', the sub-dean, Andrew Ramsay—a man of high culture, and at one time professor of divinity in the University—had declined to read the service. But his colleague, James Fairly, in the zeal of his new episcopate, undertook the invidious

duty. He read on, to the doleful accompaniment of curses and lamentations, till he reached the close of the confession and absolution. But at this point the growing menace of the people constrained him to stop. It is said that, by magisterial aid, the service was safely got through in the evening.

Intimation of the riot was sent to London; the week-day services were discontinued; the new service book was not used; nor was the old. Riots occurred in the city and all over the country. The service book was never used again.

Patrick Henderson was one of those clergymen who were set aside for declining to read Laud's service-book. He had been in the habit of reading Knox's liturgy every morning on week-days as well as Sundays in St Giles'. On the day of the riot he had read it as usual at eight o'clock in the Cathedral, and when he finished he said—"Adieu, good people, for I think that this is the last time of my reading prayers in this place."]

The Order of Service for the First 58 Years.

[From the Reformation up till the passing of the Perth Articles in 1618 there had been uniformity in the conduct of divine service in the Church, which had been conducted in close accordance with Knox's *Book of Common Order*. The bell was rung at seven in the morning, and then at eight for the reader's service. The congregation assembled at that time, and engaged for a little in private devotion. The reader, taking his place at the lectern, read the common prayers, and in some Churches the decalogue and the creed. He then gave out large portions of the Psalter, the singing of which was concluded with "Glory to the Father," &c. Next, chapters of scripture were read from the Old and the New Testaments, according to the requirement of the *Book of Discipline*, which ordered that any book begun should be read through. After one hour thus spent, the minister entered the pulpit, the bell having been rung for the third time, and knelt for private devotion. He began with a conceived prayer, chiefly asking for illumination. Next he preached the sermon, and then read or repeated one of the prayers in Knox's liturgy for all conditions of men; or he extemporised one in conformity with it, concluding with the Lord's Prayer and the creed. After this there followed a psalm and the benediction.]

Slating Peebles Kirk.

1637, July—To John Spier, slater, for the first year of their part of slating the Kirk (of Peebles), £44 7s.

Affairs in Peebles.

1637, November 6—Ordains the whole council to sit each Sabbath day in the town's stall in the Kirk, and that each councillor have a new hat therein, under pain of forty shillings. (The new pew for the magistrates, which had been for some time erecting in the Cross Kirk, was now completed; it was to be inaugurated, and for the auspicious occasion the city fathers were each to indulge in the luxury of a new hat in order to enhance the dignity of the corporation. At the same time the new pulpit would be completed also, the old one having been removed to the old chapel in the High Street, for the conduct of the daily service there.)

The Tables.

[Towards the close of 1637 what have come to be known as "The Tables" were

SIGNING THE NATIONAL COVENANT IN GREYFRIARS CHURCHYARD, 1638—(Photo by T. Crozier).
See p. 111.

instituted. They were formed by four Committees sitting at four tables in the Parliament House in Edinburgh, first of all as a Committee of public safety, but later as a law-making body, whose ordinances came to have a vogue denied to those of the King and the privy council. The first table included all the nobility who had joined the people's cause; the second, one gentleman for every county; the third, a minister for every Presbytery; and the fourth, a burgher for every town. Four representatives from each party formed a permanent central committee, the others sitting only during emergencies.]

1638, February 22—Peebles invited to send representatives to great meeting in Edinburgh of "The Tables."

The National Covenant.

1638, February 28—On this day began to be signed the National Covenant by the people of Scotland. The ceremony began in the Church and churchyard of the Greyfriars in Edinburgh, and was taken up with enthusiasm all over Scotland. It was a league in defence of the liberty of the people on matters of religion, as well as a confession of their belief and a repudiation of popery. James Williamson, provost of Peebles, signed the National Covenant as a commissioner of the shire of Peebles in 1638. He it was who presented the Peebles silver arrow at some date prior to 1628.

1638, September 29—To Thomas Crawford, for doubling of the protestation against the last covenant, 12s. To John Lowes, provost, being sent to Edinburgh to receive information anent the subscribing of the last covenant, and remaining five days, £10.

Reading of Prayers.

[*1638*—Meanwhile in the conduct of divine service, the reading of the prayers by the clergy, which had continued to be the rule in certain parts of the country, was given up, and was henceforth confined to the reader's part of the service.]

Scotland's Covenants.

[Scotland has had seven covenants which may fairly be described as of historic interest, because they mark important steps in the religious development of the nation.

The *first* takes us back to the early years of the Reformation. In 1557 the Protestant lords had called John Knox from Geneva to help the cause; but when he reached Dieppe he found that they had changed their minds as to the advisability of his coming. The Reformer wrote a letter in his usual style, telling the noblemen in the plainest fashion their duty. What he said bore fruit. The result was "the common or godlie band" in which the subscribers pledged themselves to apply their "whole power, substance, and very lives to maintain, set forward, and establish the most blessed word of God and His congregation." The original manuscript of this covenant may be seen in the Edinburgh Antiquarian Museum. It has five signatures: A. Erle of Ergyle, Glencarne, Morton, Archibald Lord Lorne, Johne Erskyne of Doune. The signatures of great men were alone deemed of importance at this time. Before the covenanting period closed there was a significant change in this respect. The method of religious bands for furthering the Protestant cause so commended itself to the Reformers that we find no less than three covenants made during the next three years. The Queen Dowager was busy sowing dissension in

their ranks, and the covenant of Perth in 1559 and that of Stirling in the same year pledge the leading Protestants to act together and "make the cause of one the cause of all."

The *fourth* covenant was drawn up at Edinburgh in 1560. It was largely signed by the nobles and gentry of Scotland, who pledged themselves to maintain the Reformed religion and to assist the English in expelling the French troops from Scotland. No original copy of the last three covenants is known. They have been preserved in the histories of Knox and Calderwood. With the departure of the French troops the last great obstacle to the establishment of Protestantism in Scotland was removed. The covenants had done their work well.

Twenty years after, the *fifth* covenant was made. The great Roman Catholic reaction was making itself felt on the Continent. France was dominated by the League. Catholic Spain, the greatest power in Europe, was threatening England. Romish emissaries were everywhere in Scotland; and in terror of a reaction the covenant known as "The King's Confession" was drawn up by John Craig, one of the ministers of Edinburgh. It denounces in eloquent language the errors of Popery, and was considered "a touchstone to discern Papists from Protestants." In the Laigh Parliament House may be seen the original copy, with the signatures of King James and his household. But as Lennox, one of the signatories was a Roman Catholic in disguise, "the touchstone" was not altogether successful.

Hitherto the enemy against which the Scottish covenants had been directed was Popery. The *sixth* covenant deals with a new foe. More than fifty years had elapsed since the King's Confession, and many changes had taken place in Church and State in the interval. England and Scotland had been united under one king, and King James had used his increased power to establish Episcopacy in Scotland. The General Assembly was abolished and its powers invested in the bishops. The Church and people sullenly submitted. But when Charles I. tried to thrust Laud's liturgy on the Church the whole country rose in revolt. In the crisis the old method of a covenant was reintroduced, and the famous National Covenant was drawn up. It professed to be a renewal of the King's Confession of 1580, "with such additions as the change of tyme and the present occasion requyred." These additions were chiefly directed against Episcopacy. It was truly a national rising. Scotland had never been so united. The enthusiasm was indescribable. Every one has read of the famous scene at Greyfriars' Churchyard at the first signing of the covenant. But the common idea that the covenant was only signed there is erroneous. Copies headed with the signatures of the leading Covenanters were sent to all parts of the country and signed with the same readiness. It is indeed surprising that so many of these copies are still in existence, for the time came when they were eagerly sought for and burned. More than thirty of them are known, and it is probable that many more may be in the possession of private individuals. The reading of the signatures, too, is very interesting, dry though it may seem. Many of the names look strangely out of place. Most prominent among them is that of the gallant Montrose, who at last perished on the scaffold because of his opposition to the covenanting cause that he had done so much to originate. There also we see the name of Sir John Maitland, who, as the Duke of Lauderdale, was to be the terror of the Covenanters. On the other hand is the name of Argyle, who joined the ranks late, but afterwards paid the penalty of his covenanting zeal with his life. There, too, is A. Leslie, afterwards Earl of Leven, the victorious leader of the covenanting army. But most significant feature of all is the presence of a host of names of unknown men. The power of the people was beginning to be felt, and their claim to a voice in the

religious affairs of the nation was here acknowledged. How different from the time when the first covenant was signed.

The National Covenant of 1638 was completely successful. The King reluctantly agreed to its demands. Episcopacy was abolished, Presbytery triumphantly established. Yet its very success led to further trouble. It emboldened the English Parliament in its demands. The English Civil War broke out, and Scotland found itself in a difficult position. If the King were victorious he would most likely withdraw from Scotland the concessions he had made so unwillingly. When, therefore, the English Parliament, whose armies had been worsted in the first campaign, asked help of the Scotch it was agreed to give it on certain terms, which were expressed in the *seventh* and last of Scotland's covenants, called the Solemn League and Covenant. What distinguishes this, perhaps the best-known covenant, from all the rest, was that it did not apply to Scotland alone. Its object was to establish Presbyterianism in England and Ireland also. The English Parliament agreed to the terms, and 20,000 Scots soldiers marched over the Border and turned the fortune of the Civil War.

How, after a brief season of hopefulness the attempt to establish Presbytery in England miserably failed; how the recoil of the failure affected Scotland, and how Presbyterianism had to fight for its very existence and was only saved for this country by the thirty years' heroic struggle of the common people, is a story that cannot be detailed here. But it is impossible to explain how the struggle was maintained so long, and to understand why the present Church of Scotland was established in 1690, unless we remember the Solemn League and Covenant. Many original copies of this important historical document may be seen in museums or public libraries.—*T. E. S. Clarke.*]

The Episcopacy of Twenty-Eight Years Overturned: Presbyterianism Restored, 1638.

[Between 1638 and 1645 the afternoon service was for many years catechetical, Calvin's catechism being used. It was divided into portions for successive Sundays. And after the children were examined in the presence of the people, the minister gave a short discourse on the doctrines of the day.

[Returning to the Covenanters, the King was soon forced to understand that the people were prepared to resort to armed force in defence of their liberties. He sent a royal commissioner, but he was treated contemptuously. The King attempted to effect a compromise, and even signed the Confession of 1580; this accomplished a partial diversion in his favour, and caused a division among the Covenanters. After much discussion, and threats on both sides, the General Assembly was arranged to meet in the middle of November 1638. It did so, and within a month overturned the whole fabric of Episcopacy. All the Assemblies which had been vitiated by kingly interference were declared null and void; the service book, the book of canons, and other similar publications, were condemned; also the obnoxious and tyrannical Court of High Commission. Episcopacy and the Five Articles of Perth were abjured; all the bishops were deposed from the office of the ministry, and eight of them were excommunicated! This last involved fearful consequences to its victims, and involved the flight of the bishops from the country in order to save their lives. This Assembly, in thus acting against the bishops, was mercilessly severe and flagrantly unjust. The Assembly finally restored the Presbyterian form of Church government. This was a most remarkable proceeding, and difficult to understand, for Episcopacy had already lasted for nearly thirty years—a generation. All the

ministers would have received Episcopal ordination, and yet the people returned to their first love, Presbytery. This has been called the second Protestant Reformation. The first was effected by Parliament; the second by the General Assembly. Civil war now appeared to be inevitable; and the Covenanters were opportunely provided with an able general in Alexander Leslie, one of the commanders of the army of Gustavus Adolphus in the great wars of the Continent.]

The King's Covenant.

As for Peebles, amid all these conflicting parties, the only reference is the following:—*October 4, 1638*—Anent the missive letter sent from the commissioners of Edinburgh and other burghs convened at Edinburgh to us, desiring this burgh to protest against the proclamation of the General or King's Covenant, on September 22, the council has concluded that protestation shall be made whenever the same shall be proclaimed, and to that effect ordains two of the council to attend the same daily.

Schism.

[*1638*—In this year Irish innovations were introduced into the Church under the name of Brownism. Its adherents rejected all forms of prayer; also the reading of scripture without exposition. This party degraded the worship of the Church; and, later, allied itself with Cromwell, and ruined the covenanting movement. Sitting at communion had been restored at the Glasgow Assembly referred to above; private celebration of communion was forbidden; also the observance of anniversaries, including Christmas and Easter. Having abjured Laud's liturgy, the Church fell back on the *Book of Common Order*.]

Commissioner from Burgh to General Assembly.

1638—To the General Assembly of Glasgow the burgh had sent a commissioner, James Williamson, elected on October 15, 1638, but not by unanimous apppointment. On December 24, Williamson, on his return, gave in a report to the council of all the proceedings of this famous Assembly. The provost, Lord Yester, also supported the Covenanters' cause.

The Church Lands.

On March 20, 1638, the Earl of Traquair granted to Robert Forrester three roods of the Church lands of the glebe of Peebles.

Episcopacy at an End.

From 1638 to 1661 Presbytery asserted itself *de facto* if not *de jure*. Episcopacy had meanwhile come to an end.

Morning and Evening Service (Presbyterian).

On April 18, 1639, at Peebles, an instrument in writing was taken by request of the provost, bailies, and kirk-session, and others, to the vicar of Peebles, to give morning and evening prayers, and reading daily.

Subscribing of the Covenant.

1639, April 20—Ordains that all those who have not subscribed the covenant be convened this day at the clerk's booth to subscribe the same.

Premonitions of War—The Navy.

1639, May 1—A letter, dated the previous day, had been sent from Lord Yester to the burgh of Peebles and the gentry of the shire, stating that the King's navy of twenty-eight warships had come up the Forth to Leith, and that therefore every fourth man in the kingdom would require to rise in arms, as was formally proclaimed, and every fourth man in the burgh should repair to him and his colours at Leith this night at once, furnished with arms. The magistrates and council ordered that the men of the first quarter designated in the roll, along with the magistrate appointed, perform the desire of his lordship's letter for a period of ten days' and nights' service. On the expiry of the ten days, the men of the second quarter and a magistrate were to relieve them; so also with the men of the third and fourth quarters, at the expiry of each period of ten days and nights. And then to begin again if necessary with the first quarter.

The Burgh Prepares for War.

1639, August 19—The provost and bailies to exact the prices of the muskets and picks delivered to the inhabitants of the burgh, and to search who received those left at the camp, beginning first at Patrick Thomson and his company.

Civil War Imminent.

[*1639*—War between the Covenanters of Scotland and Charles, King of the United Kingdom, seemed now to be inevitable. In the spring of this year the royal army was mustering at York; and by the end of May the army of the Covenanters was encamped on Dunse Law. Both sides were unwilling to come to blows. Ultimately a compromise was effected whereby the King bound himself to call a free Assembly on August 6 at Edinburgh, to be followed by a Parliament on the 20th of the same month, for the purpose of ratifying the acts of the Assembly; the Covenanters were to disband their army, surrender their fortresses, and hold no illegal meetings. The King was anxious that the Assembly of 1638 be not recognised, nor its provisions; accordingly, to humour the King, the Assembly, on August 17, ignoring the previous Assembly, passed all its provisions anew against Episcopacy, and in favour of Presbytery. Unfortunately the Scottish Church sought to make the Covenant no longer a bond of union and liberty, but an instrument of oppression, by compelling everyone to swear to its provisions, especially all papists and suspects; all who refused were to be punished. The Assembly also deposed a long list of ministers who were considered as favourable to the cause of Episcopacy. As regards the Parliament, it certainly sat on the very day after the Assembly rose; but its meetings were prorogued from day to day, until the end of the year came, and nothing was done, nor were the acts of the Assembly ratified by it. The Assembly, among its other measures, enjoined universal observance of family worship, and prohibited all the innovations of the Brownists.]

Daily Service (Presbyterian).

1639, November 12—Mr Andrew Watson, vicar, began to read prayers in the chapel. There was paid to John Tweedy for candle, the Sabbath days and some other days wherein he was absent excepted, to this 16th day of December, three nightly, and one some mornings, 25 shillings. There was also a payment to Catharine Stewart, servant to Patrick Veitch, clerk, for wine that was drunk that day Mr Andrew Watson was enjoined to make morning and evening prayers, but the amount is not stated.

Contemporary Ministers.

[*1639—Eddleston*—David Neish, from Presbytery of Duns and Chirnside; was enrolled on the exercise at Haddington, March 11, 1629.

[*1639—Kailzie*—William Dickson, continued May 9, 1639; succeeded in 1640 by Andrew Stewart.

[*1639—Kirkurd*—Thomas Lamb, A.M., formerly of Glenluce. "One of those who were obliged to betake themselves to another way of life waiting for better days, whom the General Assembly of 16th December 1638 recommend as meriting to be regarded in supplying vacancies. Presented by the magistrates of Edinburgh, January 11; admitted, April 25, 1639. It being reported that he had struck a man which caused his death, he was suspended by the Presbytery, but appealed to the General Assembly of 1641, who, getting the Presbytery agreed, remitted him, July 31, to their consideration. Next day being Sunday, and the Assembly still sitting, in walking from Leith to Edinburgh, and under the necessity of relieving himself in the corn rigs of Restalrig, John Tuthope, to whom the corn belonged, challenged him, and took possession of his hat and gloves, which irritated him so much that he drew his whinger and killed him by a stroke. On which he was apprehended and imprisoned, tried for murder before the Lord High Constable, it being committed within four miles of the sitting of Parliament, deposed by the Presbytery, September 2, and shortly thereafter publicly executed, *æt.* 42." Helen Bisset, widow.]

The Daily Service (Presbyterian).

1640, February 27—The Presbytery having advised against the form of the act granted in favour of the town and parish of Peebles against Mr Andrew Watson, vicar and reader, of the date at Peebles, July 18, 1639, ordaining the said Mr Andrew Watson to give them weekly and daily service, conform to their bill as set down in the said act; notwithstanding whereof the said Mr Andrew did decline the Presbytery, and did appeal to the General Assembly indited by His Majesty at Edinburgh on August 12, 1639; whereupon the town asked instruments, and asked an extract of his declinature; and raising letters thereon, did cite the said Mr Andrew before the General Assembly; who compearing before them, August 22, 1639, the General Assembly did refer the same back to the Presbytery of Peebles, and ordained them to make a clearer act. And now the Presbytery, being therewith maturely and ripely advised, and considering that they have only power in spiritual and ecclesiastical affairs, and that the former act seemed not clear to the General Assembly, but partly civil and partly ecclesiastical, doth refer the civil part to the judge ordinary and

competent for such causes, and for the other part of the act as they have enjoined, so by these presents they do enjoin and ordain the said Mr Andrew Watson to give them daily service, morning and evening prayers, and reading in the house of prayer appointed for that effect. And the town of Peebles being present, at least James Williamson, provost, accompanied by the bailies, clerk, and council, the said James, in his own name and theirs, and in name of the town and parish, did accept and was content with the same ordinance.

Witchcraft.

In this year of 1640 the Presbytery of Peebles had several cases of witchcraft before them. On one occasion the court met at Glenholm for the purpose of trying witches—Gilbert Robesone, Isabel Cuthbertson, Lilias Bertram, and Mailie Macwatt, from Culter, were brought up. They were asked if any of them had had dealings with a witch called Graham, who had been burned at Peebles. The principal item against them was that of telling people to take sick children to a south running stream to be cured. Gilbert Robesone was considered to be a noted warlock, and there are many references to him. A year after, in 1641, he was then in ward, suspected of witchcraft, and the ministers of Drumelzier, Glenholm, and Broughton were appointed to enquire into the charges against him, and intimate the same from their pulpits.

Peebles and the Covenanting Struggle.

1640—The following references indicate some of the preparations which were being carried out by Peebles as its share in the Covenanting enterprise. On March 16 the bailies were to go through the town and seek payment from those who had received picks and muskets, with their fittings, within the next eight days, under pain of warding. On April 20 the whole council, along with the bailies and magistrates, were to attend the meeting of the gentry at Peebles that day, under pain of £5.

Hamesucken.

1640, May 6—Returning to home affairs, there is on this date a complaint before the court by Mr Andrew Watson, the vicar, of the crime of hamesucken. On the previous night, between nine and ten o'clock, there was first one pistol shot at the north side of his chamber, and immediately thereafter another shot at the east gable, he being in the fore stair of the same; all which he recommended to the notice of the provost and magistrates to take trial thereof.

Colours for the Burgh.

1640—On June 15, a colour for the town was to be purchased, having the arms of the burgh upon it. On July 13, it was ordered that when every fourth man departed for the army he was to take his own arms and armour with him; and that if he had not a sufficiency the other three of the set were to accommodate him, and so act mutually in assisting one another. On July 16, the magistrates undertook to find

another company of men to be ready to take the places of the first company (consisting of every fourth man) when their term of forty days expired.

Destruction of Sacred Emblems, &c.

[*1640, July 29*—An Assembly was held at Aberdeen. An act was passed for demolishing monuments of idolatry; another against witches and charmers; another against revilers of the covenant; and another against religious meetings conducted by laymen. The immediate results were the destruction of crosses in Churches, market places, and tombs; the breaking of stained glass windows; and the effacement of all sacred emblems of the Saviour, the saints, &c. "Then it was that the niches of Melrose were emptied of their statues of prince and prelate; that the sculptured pillar at Ruthwell was broken in three; that the Synod of Argyll was let loose upon Iona to cast its monuments into the sea and its manuscripts into the flames; that the magnificent rood-screen of Elgin, and the stately altar-screen of Aberdeen, were hewn in pieces."—Robertson's *Scottish Abbeys and Cathedrals.* By an act of Parliament in the same year, many of the vessels of the sanctuary were consigned to the melting pot to furnish funds to pay the Covenanting army.]

The Brownist Schismatics.

[*1640*—The Brownists, against whom the Assembly had directed its attention, did not believe in the private devotion of a minister on entering the pulpit; readers or others were not to use the least invocation of God by themselves; they would not read the common confession of sins; and condemned the reading of it or of any set prayer. They called the Lord's Prayer a threadbare prayer, that it was not lawful to say, especially after supper; they did not sing "Glory to the Father." At family prayers the laymen are taught that it is a sin to use a set prayer. "When the congregation is in the Kirk they have private meetings in private houses by themselves, where they expound the scriptures without premeditation. They pray one after another, and expound, even although they can scarce answer the questions in the Catechism."—*Dr Sprott.*]

The Civil War as it Affected Peebles.

1640—On August 10 the provost and bailies were authorised to deal with the horse that was James Dickson's, with its harness, and to send it to the army. William Wichtman appeared and offered his horse and harness to the council, also for service in the army; he alleged that it cost him £17 odds. There also appeared John Dickson, and claimed that James Dickson's horse had been delivered to him by James, in payment of money due to him, and that the cost of the horse had been £25. The two horses, along with their saddles and creels, were forthwith delivered to James Dickson as baggage horses, he promising to go to the army and attend upon the men there from the town of Peebles. The conditions were that if the army broke up within forty days, Dickson would return and await the council's pleasure. But if there be an encounter and the army dissolve not within forty days, and provided that Dickson bring the horses home safe and sound, he was to have his choice of them. On August 12 appeared John Buchanan, cordiner in Peebles, as cautioner for Robert Buchanan, soldier in the company of the laird of Keir, that Robert shall repair immediately to the said captain and his company, and that he produce a certificate

that he has done so within eight days from Captain William Lyle of Bassendean. As for the payments by the town to its soldiers, there is one dollar (54s) to Patrick Trotter, other two men received half-a-dollar each, arles to Trotter, 27s. There is a curious entry under August 12:—Given for half a load of lime for James Dickson, for which I had his cloak in pledge, and when he went away with the baggage horses, at command of the provost I was directed to give it to him again, 4s. Five days' meat to Alexander Eumond, 16s 8d. Alexander had been borrowed out of prison in order to act as substitute for his brother John with the army. John became his cautioner, either to produce Alexander when required, or enter the prison himself on six hours' warning, under pain of £100. During this period of threatened civil war, soldiers had been billeted on the town from the army also, as the following indicates:—The provost and magistrates bound themselves that in case the sum of £4 per day for every soldier quartered in the houses be not paid by the commissary-general, they will see it paid.

The Scots Army.

[*1640*—Meanwhile the Covenanters had resolved to trust neither to Parliament nor to the General Assembly, but were busy enrolling soldiers and equipping them for the field. Early in August a large army, under General Leslie, was marching from Edinburgh to the south. For a few weeks it halted on Dunse Law, the scene of their former camp, and then on the 21st of the month the army crossed Tweed and entered England. By the 30th the Scots were in possession of Newcastle; the King being at York with his army. After some negotiations it was determined that the Scots army was to remain inactive at Newcastle, receiving £850 per day. All other negotiations were transferred to London. By the middle of December conditions of peace had been agreed on, and mutual desires expressed for securing uniformity in the religion of the two countries.]

Divine Service.

[After this year (1640) the reading of prayers by the clergy was gradually given up. An increasing number discontinued the habitual use of the Lord's Prayer; the Glory to the Father; and kneeling for private devotion; and in some places lectures by ministers were substituted for the morning and evening prayer on week-days.]

Contemporary Ministers.

[*1640—Eddleston*—Robert Scott, M.A.

[*1640—Kailzie*—Andrew Stewart; licensed by the Presbytery of Glasgow, March 20, 1623; at Peebles, December 17, 1640. Translated to Penningham, which was affirmed by the Synod, May 4, 1642.

[*1640–1682—Stobo*—Patrick Fleming, A.M., University of Glasgow, 1633; presented by John, Earl of Wigton, May, and instituted, October 2, 1640. Member of Commissions of Assembly, 1646–48–49. Required by privy council, December 12, 1661, to compear and answer for assisting in the admission of the minister of Manor, under pain of rebellion. Died, February 12, 1682, *æt.* 69, and forty-second year of his ministry.

[*1640—Traquair*—Ninian Douglas, admitted (at Peebles), December 17, 1640; deposed, November 6, 1644; reponed, November 4, 1647. Margaret Reid, his widow, died October 31, 1663.

[*1640—West Linton*—John Hog, A.M., University of Edinburgh, July 26, 1634; licensed by the Presbytery of Dalkeith, October 13, 1636; ordained, February 5, 1640. Translated to the Canongate, May 6, 1646.]

James Dickson's Nag.

1641, February 22—The council has concluded that the nag brought home by James Dickson be presently intromitted with by the officers, and comprised and delivered to John Dickson in payment, according to the work of the nag furnished by him of the baggage-nags sent to the camp, conform to the former act of council, bearing the said James to restore one of the said nags.

Witchcraft.

1641, April 21—Gilbert Robsone, in Logan, was incarcerated in the wardhouse of Peebles for the alleged crime of witchcraft. He regained his liberty on the surety of his son, who bound himself to produce his father at any time within forty-eight hours, under penalty of two hundred merks.

Covenanters and Puritans.

[*1641, July*—The General Assembly met in July, and passed an act against impiety and schism. This Assembly was the first which began those negotiations between the Covenanters and the Puritans which have had so great an influence in the Church of Scotland. A letter was read from some ministers in England, in which they expressed a desire for unity between the Churches of England and Scotland. The Assembly, in reply, urged that efforts should be made to have in both Churches one confession, one directory for public worship, one catechism, and one form of Church government. The Assembly began by preparing a draft of a directory of worship, with which England might possibly agree.—*Dr Sprott.*]

The Covenant Supreme.

[*1641*—The King arrived on August 14 at Holyrood Palace, and in the following week opened Parliament in person. Parliament ordained that no one was to sit in Parliament until they had signed the Covenant; this was made operative on the most powerful nobles. Presbytery became fully ratified; the prerogatives of the Crown seriously diminished; and the constitution of Parliament in some respects changed. Honours were heaped on the Covenanting nobility. The spoils of the Episcopacy were divided among the four Universities and the nobility. On November 18, the King departed for the south. Troubles were thickening for him in England.]

Anent the Founding of the Cross Church.

1641, December 17—A journey which the vicar of Peebles, Andrew Watson, made to Cambridge receives notice, in consequence of his having brought home with him a document believed at the time to be an extract of the erection of the Cross Kirk of Peebles, which was reported to have been found on his making research in the records of North Britain deposited in the library of St John's College, Cambridge. John Hay, eldest son of Dr Theodore Hay, whom he succeeded in the ministry of

Peebles, was then studying theology at Cambridge, where he eventually took the degree of Bachelor of Divinity, and he, along with other Fellows of St John's College, authenticated the extract. Considerable value was evidently attached to the writing, as nearly forty years afterwards (June 7, 1680), the council "allows the treasurer to satisfy Mr John Frank £41 9s, which was the money really given out by him for renewing of a paper anent the antiquity of the burgh, which was recorded in the Scotch Register at Cambridge, and extracted by Mr John Hay and several others of the fellows of the said college, and the council gives Mr John hearty thanks for his pains." The original extract is to be found printed in full in Pennecuik's *Description of Tweeddale*, along with the translation by Frank. It consists, first, simply of a passage from Thomas Dempster's *Ecclesiastical History of Scotland;* and, secondly, of another passage from the *Scotichronicon* of John of Fordun. An edition of Dempster's *History* had been printed in 1627, but Fordun's work was only accessible as yet in MS., one copy, illustrated with curious coloured representations, being preserved at Cambridge (Renwick, in *Gleanings from the Burgh Records of Peebles).* Fordun's account of the founding of the Cross Kirk of Peebles has already been quoted in connection with the early history of the Church.

1641—In December of this year an account was taken of the arms delivered by the burgh of Peebles to the inhabitants in 1639; there were forty-one muskets and forty-one picks.

Contemporary Minister.

[*1641—Innerleithen*—James Smyth, A.M., graduated University of Edinburgh, 1640; ordained colleague, July 14, 1641. Presented by John, Earl of Traquair, March 20; instituted, June 21, 1644; member, Commission of Assembly, 1645. Translated to Eddleston in 1665.]

Troubles of the Vicar.

1642, February 3—Mr Andrew Watson, vicar of Peebles, complained to the privy council that on a certain day in this month James Williamson, younger, in Peebles, who had often vowed to tirle the said minister's house above his head, came early in the morning before daylight to his dwelling-house, climbed up to the top thereof, and with a graip cast down a great part of the thatch and divots of the house. Then on a certain day in June thereafter, he, understanding that Watson was at St Andrews, came with John Mure, in Peebles, to the said house and chamber, so that when the complainer returned, all the utensils and plenishing of his house were spoiled with rain, and the house made uninhabitable. And afterwards, in October, they came under cloud and silence of night, entered the house by a back door, and having ascended the stair, tore up the planks of the floor, so that but for the providence of God, complainer would have fallen down between the head of the turnpike and the chamber door, and been killed, which was their intention. When the privy council met in 1642, February 3, Watson brought no proof; Williamson denied the whole on oath; so he and Mure were acquitted, and received each ten merks from Watson for detention.

A Covenanting Assembly Urges the Use of the Lord's Prayer and the Gloria.

[*1642*—The Assembly of this year was still taken up with the innovations of the Brownists. After much discussion, the Assembly authorised the moderator to send a letter to those Presbyteries which were troubled with the innovators. In it occurs:—"We can hardly be induced to think that any gracious or wise brother of the ministry will forbear continually to say the Lord's Prayer, to sing the conclusion, and to bow in the pulpit, and if there be any such that will not receive satisfaction, but by his needless scruples foment division, you know that the act of the Assembly at Edinburgh doth warrant the Presbyteries to censure innovators."]

Uniformity Desired.

[Negotiations were being conducted between the General Assembly and the English Parliament, which was desirous of having the support of the Scottish nation in their struggle with the King. The Assembly, on the other hand, was anxious to confer the great blessing of Presbytery upon Episcopalian England; and indeed the increasing party of the Puritans and Independents in the latter kingdom was likewise desirous of replacing Episcopacy with Presbyterianism. Uniformity was the great cry at this time. In England the battle of Edgehill was fought between the King and the Commons; the civil war had begun.]

Teinds.

1642, April 25—To make an offer of the teind lambs on Cademuir to the parson, in respect he uplifts the teind sheaves thereof, and so cannot seek 40s for the teind lamb and wool.

1642, May 26—Several parties, including all those who pastured sheep on the town's lands, to pass to the personal presence of the parson and vicar, and make an offer to them of their vicarage teinds, conform to the act, with a view to commutation for money.

Contemporary Minister.

[*1642–59—Kirkurd*—Alexander Dickson, M.A., presented by town council of Edinburgh; translated to Eddleston, October 26, 1659.]

Mr John Hay Desired as Assistant to Dr Theodore Hay.

1643, January 16—The bailies and most of the council had sent a supplication to the Presbytery, desiring Mr John Hay, son of the parson of Peebles, in respect of his father's old age and weakness, to be joined as a helper to him and admitted as colleague to him. The council now state that when they subscribed their names they merely meant John Hay to be helper to his father in preaching during his lifetime only, and not to be admitted colleague with him, as was desired by Mr Andrew Watson, presenter of the supplication, and as was concluded in the kirk-session of Peebles before the subscription thereof. The council protested that if the Presbytery proceeded further in the matter than the declaration of the council now intended, that the council would dissent therefrom, and ask the Presbytery to record the dissent in their books.

Action Against the Parson and Vicar.

1643, February 5—The council has given warrant to the provost and two bailies to subscribe a procuratory, presented by Mr John Hay, younger of Haystoun, in name and behalf of my Lord Yester, and remanent heritors of the parish of Peebles, for putting the letters of horning to execution raised against the parson and vicar of Peebles, for repeating the charges and sums disbursed already upon the reparation of the Cross Kirk of Peebles, and upholding the same in times coming.

Marquis of Hamilton Created a Burgess.

1643, April 21—The Marquis of Hamilton, who had been for long the trusted delegate of the King in his dealings with the Scottish Covenanters, visited Peebles, and was created a burgess of the burgh. Along with him were several country gentlemen who were likewise honoured by the town.

John Hay Admitted Colleague.

1643, June 7—John Hay, B.D., eldest son of Dr Theodore Hay, admitted colleague to his father, the minister of Peebles. He was M.A. of Edinburgh University, and held also a fellowship at Cambridge, where he had taken the Bachelor degree. In making this appointment the Presbytery acknowledged their disobedience to the acts of Assembly.

The General Assembly and Witches.

[*1643, July 1*—Persecutions of witches, which had latterly fallen into abeyance, were revived; and the Assembly of this year gave specific directions as to their treatment.—*Peterkin*, 354.]

The Solemn League and Covenant.

1643, August 17—The Solemn League and Covenant had been ratified by the Estates on August 17, 1643, and within a few days proclamation was made that all males between sixteen and sixty years of age should arm themselves in a specified way, and have forty days' provisions, and be in readiness to mobilise at forty-eight hours' notice. Lord Yester was one of the colonels, and the committee for war included such names as Sir Alexander Murray of Blackbarony, Sir David Murray of Stanhope, Sir John Veitch of Dawyck, James Naesmyth of Posso, John Haldon of that Ilk, James Geddes of Rachan, John Dickson of Hartmire, William Lyell, Sheriff-Depute, Andrew Hay of Haystoun, William Govan of Cardrona, William Tweedy of Wrae, James Russell of Kingside, John Williamson for Peebles. The assembled forces crossed Tweed on January 19, 1644, under the Earl of Leven (General Leslie). Every householder in Peebles, and every manservant between sixteen and sixty, was to contribute forty shillings toward the outfit of every fourth man for the war. Every one of these men was to receive five dollars as pay and equipment allowance.

England and the Solemn League and Covenant.

[*1643*—The General Assembly of this year was still greatly taken up with the innovations of the Brownists, which were distinctly retrogressive in character, and wholly negative in quality. It also ordained that a directory for divine worship be got ready for the next Assembly. It approved of the Solemn League and Covenant. The King had heaped rewards and distinctions of all kinds upon the Covenanters, in the hope that at least they would remain neutral in the civil war in England. He warned them that the chief promoters of the troubles in England were the Brownists and Anabaptists and other independent sectaries, who were as much opposed to Presbytery as to Episcopacy. Some of the Scottish leaders hesitated, but the hope of leading the English Church into a condition of conformity with the Scottish proved a very strong inducement, and in the end the Scottish clergy entered into an alliance with the English, and sent commissioners to the Westminster Assembly of Divines, which had met on July 1 previous. Soon after (January 19, 1644), the Scottish army crossed the Tweed and entered England, and this turned the fortunes of the civil war. It also split the Covenanters into two parties, and strengthened the hands of the Brownists, who well knew that the English sectaries opposed all liturgical forms. A deputation from the Parliament of England had been received by the Assembly, who asked their assistance, and stated that they had ejected the bishops from the House of Peers and abolished Episcopacy. The Solemn League and Covenant having been drawn up, was carried to England, and September 22 appointed for signing it. Both Houses of Parliament, the Assembly of Divines, and the Scottish commissioners all assembled in St Margaret's Church at Westminster. The document was read over article by article, all stood up and approved of it bit by bit; the Commons then signed it in the chancel while the Assembly signed another copy at the same time. Under this league it was that the Scottish army forthwith crossed the Tweed and joined the civil war against the King to secure uniformity of worship between England and Scotland, as the Scottish Covenanters fondly believed.]

The Ultimate and the Immediate Results of the Solemn League.

[The Solemn League and Covenant (1643) was signed by the Westminster Assembly of Divines, by the Lords and Commons of England, by the Scots privy council, and by the people of both nations. Its intention was a covenanted uniformity of worship for both kingdoms; but its only ultimate results were the substitution in Scotland of the Westminster Confession of Faith, catechism, and directory for public worship, in place of the older Scottish documents; and the approximation of Scottish Presbytery to English Puritanism, involving a distinct departure from the ideals of the Scottish Reformation, and the introduction into Scotland of a form of Sabbatarianism which has come to be regarded now as distinctively Scottish, but which belonged originally to English Nonconformity. Its immediate effects were the short-lived predominance of Presbytery in England, and the crossing of the Tweed in January 1644 of a Scots army in the pay of England, as has been already mentioned.]

Peebles Affairs.

1643, September 9—Charter by the Earl of Traquair to John Frank and William Greg, Edinburgh, of an acre of land in the Kirklands.

1643, December 20—Complains Mr Andrew Watson, vicar of Peebles, upon John Halden, dryster, and James Halden, milner, cautioner, "that where about a

year since the said John and James employed me in curing the said John of diverse wounds and dislocations, which had then befallen him through a fall, and promised me satisfaction for my pains and disbursements; and true it is that for the space of many weeks I attended the said John at all set diets, both night and day, and debursed great charges in his cure until he was whole and sound. Nevertheless they refuse to give me their promised satisfaction, which will extend to a hundred merks." (The result of this claim is not recorded.)

A Scots Theocracy.

[The government of Scotland at this period approached closely to such a theocracy as the Jews of old enjoyed. The power of the King had fallen; Parliament was in abeyance; the real governing body was the General Assembly, whose ministers and elders constantly declared that they derived their legislative authority from Jesus Christ alone, the King and Head of the Church. Religion was dominant in the national mind; the war was a religious war. The Covenanters were determined that England equally with themselves should enjoy the blessing of the Presbyterian Church. But they were extremely intolerant, and everyone who declined to subscribe the Solemn League was excommunicated.]

Sacred Tune.

[Johann Christopher Bach, 1643–1703. "Frankfort" (373, Scottish Hymnal).]

Presbyterial Changes.

[*1643–4*—Broughton parish disjoined from Presbytery of Peebles and annexed to Biggar Presbytery.

[*1643*—Tweedsmuir disjoined from Drumelzier.]

Witches.

1644, January 8—Alexander Lauder is ordained to go to Edinburgh or Musselburgh to fetch an executioner to the impannelled witches upon Thursday next, January 11; and if he refuses, the provost and bailies to cause another, on Alexander's expenses.

A Deserter.

1644, January 8—The council ordained James Chisholm, who was imprisoned for not going forth to the present expedition, to be released on sufficient caution that he shall be ready to go forth whenever the provost and bailies require him, under the penalty of £40, and the going forth of his cautioner in place of him in case he fails.

Wappinschawing.

1644—On May 6, a muster and Wappinschaw was ordered to be held on the following Saturday. Each one who possessed a musket was to have a pound of powder, and a pound of balls, and the town shall provide them with matches.

Andrew Watson as a Surgeon Again.

1644, May 15—Mr William Burnett, treasurer clerk of Scotland, present, being accused for the barbarous and uncomely coming to the market cross of Peebles and night-watch thereof, and uttering divers and sundry oaths and imprecations, and wishing that the town of Peebles were all burnt in a fire, and not only abusing and troubling the whole people and the said watch out of their beds at that time, but also for the cruel hurting and wounding of William Hislop, wright, in Peebles, being one of the said watch, in the left hand with a drawn sword, and thereby mutilating him to the effusion of blood in great quantity, and dismembering him of his left hand, which he cannot deny. The said Mr William Burnett granted the whole complaint except mutilating, and for obedience entered into ward and acted himself for indemnity of the part hereafter. The cure of the hand was effected by the vicar, but once more had this amateur surgeon to sue for his bill.

1644, August 7—Anent the claims sent in and pursued before the provost and bailies of Peebles, by Mr Andrew Watson, vicar of Peebles, against William Hislop, wright, burgess there, claiming from William the sum of £240, indebted by him to the said Mr Andrew for curing William's left hand, and restoring the two foremost fingers thereof, which were cut and mutilated by Mr William Burnett, and whereof the said William promised him thankful payment. The provost and bailies ordain William Hislop, the defender, to content and pay Mr Andrew Watson, pursuer, two hundred merks money only, modified by them.

Payment of Teinds.

1644, May 27—Ordains intimation to be made to the parson and vicar to receive their teinds *ipsa corpora* (personally), by the provost, and such as he can conveniently have meeting with the parson.

Deserters from the Army.

1644, June 22—John Brotherstones had run away from the army at York, and was apprehended at the instance of Andrew Hay, of Haystoun, sheriff of Peebles, who had him brought before the bailie. The runaway thereafter was incarcerated in the prison, until his brothers came forward and became cautioners for his appearing before the committee of war, and obeying their instructions. In July there were other two runaways from the army at York, apprehended, and brought before the bailies of Peebles. They bound themselves to return within fourteen days to the army, under pain of death.

Actions by the Parson or Vicar to be Defended.

1644, July 29—The magistrates and council are ordained to concur with the inhabitants of this burgh in defence of the persons, if any be, to be pursued by the parson or vicar of Peebles, against them; and the expenses to be disbursed in defence thereof to be given forth by the defenders each one *pro rata*.

Andrew Watson's Action.

1644, August 7—Claim by Mr Andrew Watson decided in an action for payment of his bill for surgical attendance (see May 15 and August 7, *antea*).

The Vicarage Teinds.

1644, August 19—Appoints the provost and the two bailies to speak to the parson anent the vicarage teinds.

Public Worship under the Covenants.

[*1644*—By November of this year the Assembly of Divines at Westminster had prepared the directory for the public worship of God. The General Assembly of 1645 sanctioned its use in Scotland; and ever since that time it has remained the directory for worship in the Church of Scotland, although much of it has been allowed to become obsolete. No forms of prayer were prescribed, but what ought to be the burden of prayer was expressed. Baptism was to be administered without ceremony save sprinkling in the name of the Trinity. Communion was to be celebrated frequently, and in the manner in which it is done at present. Marriage was to be in Church, but not on the Sabbath day. Funerals were to be without ceremony, no prayers, no singing of hymns, although the minister might profitably direct the attention of the people to their latter end. The Scots commissioners were desirous of having the creed repeated by the sponsors at baptism, but the English would not agree; equivalent interrogations were to be put instead, however, just as in the case at present in the Scottish Church. The General Assembly asked that these questions be omitted, so as to allow Scottish ministers to use the creed as had been the custom from pre-Reformation days. This was agreed to; as also that marriage should be celebrated only at that "place appointed by authority for public worship," *i.e.*, the Parish Church. The Scots commissioners were asked to explain to the General Assembly also that the Westminster Assembly desired the Church of Scotland to prohibit private devotion on the part of ministers on entering the pulpit; and of singing the Glory to the Father by the congregation as a conclusion. The first request was acceded to, and private devotion of the minister became a thing of the past for the sake of uniformity with the Church of England. The singing of the Gloria, however, was not prohibited, although it appears to have fallen into disuetude after this. The Lord's Prayer was not forbidden either. On the whole, however, this was a triumph for the Brownists, the innovators of the last eight years.]

Contemporary Ministers.

[*1644–59—Broughton*—Robert Brown, translated to Lyne and Megget.
[*1644–62—Glenholm*—William Dickson.]

The Shorter Catechism.

[The Shorter Catechism was drawn up under the auspices of the Westminster Assembly, composed of 151 English members, six Scottish members being added; of these, all save the six Scotsmen and two Reformed pastors of London were in Episcopal orders and graduates of Oxford and Cambridge. The same body revised the Thirty-Nine Articles now used by the Episcopal Church. All historians strongly emphasise the fact that this Assembly represented various shades of Protestant

opinion in a remarkable degree, and that the Scotsmen were accounted amongst the most liberal and conciliatory of all the members—"Fair men, not fanatical," is the unanimous verdict of history upon them. And also that never before nor since has this Assembly been equalled for rare scholarship, practical ability, and piety, and singular breadth and liberality of mind. The chief composers of the Catechism were Dr Arrowsmith, head of St John's College, Cambridge; Dr Tuckney, Vice-Chancellor of the University of Cambridge; and J. Wallis, M.A., an eminent Cambridge mathematician, who acted as amanuensis of the Assembly, and was largely responsible for the consise and severely logical answers of the Shorter Catechism. He was later Professor of Geometry at Oxford, and one of the founders of the Royal Society. Most of the Scottish members had left ere the Assembly discussed the Shorter Catechism.

In it questions of Church polity and discipline are entirely omitted. It is wholly a manual of doctrine.

The Shorter Catechism is used by Baptists, Congregationalists, and Episcopalians, as well as others. At the "Savoy Conference" in 1661, at which the Bishops and leading Puritans drew up a revised liturgy for common use, the Shorter Catechism was inserted in place of the Episcopalian Church Catechism, Bishops and Puritans agreeing to recognise the Shorter Catechism as a compendium of doctrine. This "Savoy Liturgy" has been reprinted in America, and is used there to this day by Episcopalian congregations. Professor Schaff, Professor of Biblical Literature in the Union Theological Seminary, New York, says—"The Shorter Catechism is one of the three typical catechisms of Protestantism, which are likely to last till the end of time." Professor Bryce, M.P., has written—"There is nothing specially Presbyterian in the Shorter Catechism; it is only historically and by a series of accidents that it has been identified in common usage with the Presbyterian Church."]

The Westminster Directory.

[*1645*—The General Assembly had approved of the Westminster Directory on February 3; and on the 7th another act was passed for observing uniformity in the practice of the Directory. In it ministers were enjoined to begin half-an-hour earlier than they had formerly done when readers took the first part of the service. Baptism was to be administered as formerly after the sermon. At communion a short address at each table was to be substituted for the story of the Passion as previously read by the readers. On May 27, the commission of the General Assembly authorised the publication of a Scottish edition of the Directory.]

Teinds of Peebles.

1645, April 28—It is instituted and ordained that all who have any goods subject to teind to the parson and vicar, should intimate to them, for teinding thereof, between this and May 15 next.

Another Deserter.

About this period occurs another instance of a runaway from the army. This time it was a weaver in Peebles, who deserted from the company of Captain John Murray of Romanno, lying at Dumfries. He bound himself to rejoin his colour and company within a month, under pain of death.

The Plague.

1645—On June 23, there were fears lest the plague should enter the town. Accordingly St Peter's fair was forbidden to be held this year; and the provost, along with thirteen others, resolved to frequent the market places, and watch that no one from Lothian or other suspected place enter the town. On July 9, however, a man named Thomas Tweeddale, a wright in Edinburgh, came into the town from that city, and immediately became suspected of the plague. He and his wife and children were put into quarantine in his barn, situated at the style called Tweeddale's style, till such time that all appearance of infection be past. No member of the household was to come forth from the barn for fourteen days, but were to hold the easter and south doors of the barn steekit and locked. None were to resort thither, nor any of the family resort to any place, under penalty of £500 Scots and burning of the barn. James Haldon was to keep the key of the south door, and be answerable therefor; and no meat or drink be given the suspects without the presence of one or two of the council, or kirk-session, or honest men of the burgh. The miller and a traveller bound themselves as sureties before the provost and bailies for the observance of all these precautions. In this month, also, several burghers attended the expedition to St Johnstoun. On August 23 the provost and bailies were convened in the tolbooth of Peebles for the purpose of meeting with the members of the committee of war. And on the 27th the inhabitants were solemnly warned by tuck of drum that none pass out of the burgh, under pain of death and confiscation, but all remain in the burgh prepared to aid the magistrates in preservation of the burgh during the time of their present troubles.

The Marquis of Montrose.

[*1645*—On August 15 the Marquis of Montrose won the battle of Kilsyth. This had the effect of placing Scotland completely in his power; and the people on all sides were returning to their allegiance. Montrose was the champion of the National Covenant, but a determined enemy of the Solemn League. His Presbyterianism was of the old Scots type, and he abhorred the innovations of the Brownists and of the Independents of England. He desired to see restored nothing else but what the first Reformers practised before the days of prelacy. He considered that the National Covenant had been violated by the introduction of the innovations into the Church. He maintained that the religion of the Brownists and Independents was contrary to the intention and religion of the first Reformers. All this he stated in a manifesto drawn up by him after the battle of Kilsyth, but owing to his defeat at the battle of Philiphaugh it did not see the light until our own day.—*Sprott.*]

Battle of Philiphaugh.

[*1645*—The battle of Philiphaugh took place on September 13, 1645, and resulted in the defeat of the Royalist party under the Marquis of Montrose. He fled after the battle over Minchmoor and on to Traquair House, where it is said he was denied admittance. He proceeded to Peebles, whence he set out in order to raise fresh troops in the north. Although Montrose then served the King, and no longer the Scottish nation, he always considered himself to be a true

Covenanter, true to the first Covenant. The Covenanters, acting on Old Testament precedents, massacred a band of prisoners after the battle, and hanged many others of noble and gentle birth later. These proceedings were remembered at a future time when fortunes had changed places.]

Execution of Laud—The Scots Army in England.

[In England, Archbishop Laud, who had been so prominent in connection with the introduction of the service book into Scotland, had been beheaded, after three years' detention in the Tower of London. The Scottish army had taken part in the fierce battle of Marston Moor, and had assisted to reduce York, and had captured Newcastle. Thereafter they were disposed to rest.]

Presbytery and Independency in England.

[Early in 1645 negotiations had been entered into between the King and the Parliament with a view to peace, but were unsuccessful. The competing claims of Episcopacy *versus* Presbytery helped to ruin the efforts of diplomatists. Presbytery was making rapid progress among the English clergy—out of a hundred and twenty-one ministers in London, all were Presbyterian but two. Organs had been silenced, altars removed, prayer-book disused. But there were the Independents to be reckoned with. Every congregation of them claimed to be a Church complete in itself, and they repudiated in turn Assemblies, Synods, and Presbyteries. They shocked the Scots commissioners by receiving the communion in their pews, preaching with their hats on, and allowing liberty of conscience to all. Sects of all denominations increased with a rapidity truly extraordinary.]

The Plague in Peebles.

1645—Meanwhile in Peebles, notwithstanding the precautions of the magistrates and burghers, the pestilence had found an entrance. In the treasurer's accounts of the time are found:—*November 1*—Given to William Hislop and others for cutting timber in the Cross Kirk, and for building the first two lodges for those who were put forth in the visitation, 13s 4d. *November 13*—To William Hislop and others for building the kiln for cleansing the infected clothes, £3. To two cleansers who came out from Edinburgh to seek work and were sent back, 12s. On December 15, two families, consisting of parents and children, were ordered to he removed to the two lodges which had been erected on the green, as both their houses were infected. They were to be provided with fuel and necessary furniture. The houses of two other men were ordered to be closed in, perhaps because there may have occurred in them deaths from the plague. *January 27*—To a load of peats to cleanse the school, 8s. Peebles at this time had troubles in plenty, with the plague, the civil war, and the disturbed state of the Church.

Contemporary Minister.

[*1645–8—Drumelzier*—Robert Fleming, A.M. University of Edinburgh, July 24, 1630; ordained, February 27, 1645; deposed or deprived, May 4, 1648; died, April 1656, aged 46. There was in his chamber at Lynton a furnished bed estimated at £20. Free geir, £1817 1s 8d.]

The King and Church and State.

[*1646*—Affairs were developing rapidly. The King had been worsted in the civil war, and in the beginning of May sought shelter with the Scottish army. Negotiations for a termination of the war were at once set on foot. The King was asked both by the English and the Scotch to abolish Episcopacy, ratify the proceedings of the Westminster Assembly of Divines, take the Solemn League and Covenant, compel all others to do so, and set up a Church in conformity with its principles. All this he declared it to be against his conscience to do. A controversy of a friendly character was entered into between the King and the Rev. Mr Henderson on ecclesiastical matters, but victory lay with neither. Episcopacy was now crushed in England, as it had been since 1638 in Scotland. The contest now lay between Independents and Presbyterians. Commissioners from all parties, save the latter, importuned the King to yield, but this he would not do. The English Parliament claimed the right to dispose of the King, and were assisted in their claim by the General Assembly of the Scottish Church, who would not consent to the King setting foot in Scotland until he had signed the Solemn League and Covenant; although the Scottish Parliament demurred. On January 16, the Scottish estates gave their assent to the King's going to Holmby House, in Northamptonshire, there to remain until he should give satisfaction to both kingdoms. On the 30th the Scottish army marched out of Newcastle on its return to Scotland. The Church had meant the Westminster Directory to be strictly followed, but the clergy soon fell away from it toward Brownism. There was to be no reading of a chapter without exposition. The prayer of intercession was introduced after the sermon.]

Dr Theodore Hay.

1646—On October 5, there appeared before the magistrates the parson of Peebles, Theodore Hay. He produced the act of the committee of estates, and warned the magistrates that none might be elected to any public position who had taken part with the rebels in the war or who had not given satisfaction in the Kirk therefor. He asked them to keep this in mind at the elections held that day.

Penance.

[*1646, October 5*—In connection with this satisfying of the Kirk, George Tait of Pirn, and others, had to satisfy the Kirk on the stool of repentance in the Kirk of Innerleithen for their part in the late rebellion. At Tweedsmuir, on December 27, the laird of Hawkshaw had to make satisfaction also for complying with James Graham (Marquis of Montrose). Every parish in the county appears to have held thanksgiving on his discomfiture.]

Contemporary Ministers.

[*1646-61—Traquair*—William Thomson, M.A.; died 1661.

[*1647-74—Kailzie*—Hugh Gray, M.A. Translated to Innerleithen.

[*1647—Kilbucho*—Alexander Bertram, M.A. Joined the Protesters, 1651; ordered by Diocesan Synod on April 29, 1664, to appear and answer for not conforming; decreet against him and others, July 16, 1672; indulged at Shotts, September 2, 1672, which he refused to accept; warrant of imprisonment against him, July 14 following; complained against in the Synod of Glasgow for keeping conventicles, October 22, 1674; denounced for intercommuning, August 3, 1676;

left the country on account of his concern in the rebellion, 1679, and went to Holland.

[*1647-82—Linton*—Robert Eliot, M.A. Translated from Kilbucho. Though refusing to conform, he was permitted to remain, and died in 1682, in the 61st year of his ministry.]

Peebles to the Play.

1647—It is pleasant to record something of a nature different from the wars and ecclesiastical strifes which had vexed Scotland for so many years. On April 20, the annual horse races were held in the burgh of Peebles, and the silver bell of Peebles, with two little bells and eight pendicles attached, was won by the servitor of the Earl of Traquair. In the following year it was won by a noble and potent lord, George Ramsay, and by this time the bell had had added to it another little bell, as was expected to be done by winners. The race was thrice round the stoups of Whitehaugh. No one was to take in troopers or dragoons without the licence of the magistrates, under penalty of £10. This would follow on the disbanding of the army.

The Church of Scotland and the Westminster Confession.

[The Church of Scotland had now attained the summit of her greatness. She had achieved the conquest of prelatical England, and given a polity to the whole empire. Presbyteries had been set up in London and in other parts. The Westminster Assembly of Divines, after having lasted five years and a half, had nearly finished its labours. In the previous year the General Assembly had accepted the Westminster Confession as necessary for the intended uniformity of religion. The Church of Scotland, for the sake of this uniformity in the three kingdoms, threw aside her own Confession and her own *Book of Common Order*—both the legacy of Knox—in order that her covenanted uniformity with England might be secured. Long ago repudiated by England, the Westminster Confession still remains the authorised creed of the Church of Scotland.—*Cunningham.*]

"The Engagement."

[*1647*—Regarding "The Engagement" and its "sinfulness," the best account that one may come across is that to be found in Butler's *Life of Leighton* (1903), page 206:—"On December 26, 1647, at Carisbrooke Castle, he (Charles I.) entered into an Engagement with the Scottish commissioners, in which he bound himself, on the word of a King, to confirm the covenant for such as had taken it, or might take it (without forcing it on the unwilling); also to confirm Presbyterian government and the Westminster Directory of Worship in England for three years (with the reservation of the liturgy, &c., for himself and his household); and moreover to see to the suppression of the Independents and all other sects and heresies, while the Scots, in return, were to send an army into England for the purpose of restoring him on these conditions to his full royalty in England. The Engagement became known in Scotland on February 15, 1648, and in the committee of estates, and in the Parliament which met on March 2, the majority—the Hamiltonians or Engagers—carried the day. But the opposition, headed by Argyll, Eglinton, Lothian, Cassilis, and Johnstone of Warriston, rested on the nearly unanimous opinion of the Scottish clergy, and had a powerful help, apart from Parliament, in the commission of the

Kirk. The argument on their side was that the commissioners had exceeded their powers; that the conditions made with Charles were too slippery; that the King had really evaded the Covenant, and that though Scotland might have a just cause for war against the English sectaries, no good could come from a war nominally against them, in which Presbyterians would be allied with malignants, prelatists, and even papists. Declarations embodying these views were published by the commission; the pulpits rang with denunciations of the Engagement; petitions against it were poured in upon Parliament by the Kirk; and the Anti-Engagers or Protesters were in the majority amongst the people. Loudoun detached himself from Hamilton, and expressed repentance in the High Kirk of Edinburgh; the Scots army, notwithstanding, headed by Hamilton, and numbering about 20,000, marched into England on July 8, 1648, and out of the Scottish Engagement with the King, began the second civil war, which was crushed in four *months* (May to August, 1648), as the first was spread over four *years*. The connection with the Scottish commissioners and the English Parliament was severed; and forward into Lancashire the Scottish army moved to rescue the King, free England from the army of sectaries, establish Presbytery, and put down 'that impious toleration settled by the two Houses contrary to the covenant.' The result was the rout of the Scots with their English allies at the three days' battle of Preston (August 17–19), by the Parliamentary army under Cromwell."

In 1648 the committee of the estates returned a favourable answer to Cromwell's request, which corresponded exactly with their own desire, *that adherents of the late Engagement should be dismissed from office*, and be hindered from having the opportunity of again being disloyal to the State.]

Church Polity (Extreme Covenanting).

[*1648*—The General Assembly of 1648 approved the Larger and the Shorter Catechisms; the latter being intended for such "as are of weaker capacity." The two catechisms previously in use had been divided into sections, one for each Sunday in the year. The creed formed part of both, and sixteen Sundays were devoted to its exposition. In many Churches the afternoon service had been catechetical, and the creed was preached upon for a large part of the year. The Scots commissioners had been promised by the English Puritans that the creed would form part of the new catechism, but it was admitted merely as an appendix. From this time it gradually began to be set aside, until at the present day it has been regarded by many as savouring of Episcopacy if not of Popery. Regarding young communicants, the *First Book of Discipline* had required them to be able to repeat the Lord's Prayer, the creed, the decalogue, and understand the nature of the holy sacrament. Now this General Assembly insisted on all such swearing the Solemn League and Covenant in addition. The collection for the poor was now to be so ordered that no part of the public worship be thereby hindered. This may have been out of a great fear lest works of charity (which the Apostle calls an acceptable sacrifice and with which God is well pleased), should pass for any part of the service of God! Ministers were now ordered to "appoint some other way and time for receiving the collections." To recapitulate:—The chief changes made during the foregoing period were discontinuance of daily service, of private devotion on entering Church, of read prayers, of the reading of Holy Scripture, of singing the "Glory to the Father," of the offertory during divine service, of the repetition of the Lord's Prayer. Ministers had to give two sermons and two lectures every Sunday; and one sermon and one catechising on other two days in the week.—*Sprott.*]

The Psalms.

[*1648*—This same General Assembly of 1648 had under consideration also a new version of the Psalms. Mr Rous, an *English* M.P., was the author of this version, but he had borrowed from another version, which was the composition of Sir William Alexander, afterwards Earl of Stirling. A committee was appointed to revise the work of Rous, with instructions to make what use they could of the version of the laird of Rowallan and of Zachary Boyd. The result was the compilation of that version still in use in divine service at the present day. *(See 1650.)*]

The Conflict between Church and State.

[In England, as has been shown previously, the King was in the hands of the army which now ruled the kingdom with a military despotism. The Scottish estates were loyal, and made attempts to save the King. He promised to give the Solemn League and Covenant Parliamentary sanction, provided that none be compelled to take it against their will; to establish Presbytery in England for three years, provided that he and his household were allowed their own form of worship; and after three years to establish permanently such a polity as the Westminster Divines, along with twenty commissioners nominated by himself, should determine as most agreeable to the Word of God. These conditions were afterwards embodied in the treaty with the Scottish estates, known as "The Engagement" (referred to already). But the General Assembly, when it met, resolved to withhold sanction to "The Engagement," and defied Parliament. On the other hand Parliament now threw off the yoke of the Church, and raised an army, with the Duke of Hamilton at its head. This army was defeated at Preston, in England, by the army of Cromwell, August 17, as has been mentioned, and the Duke of Hamilton was executed. The noblemen and ministers of the west now assembled their vassals and parishioners, and marched on Edinburgh; the estates fled before them, and a change of government resulted. This is known as "The Whiggamore's Raid." Argyll, the Covenanter, was placed at the head of the Government, which now sought to make peace with Cromwell. He was welcomed to Edinburgh, and entertained with banquets. Berwick and Carlisle were placed in his hands. All who had been hostile to the Covenant were deprived, among them many ministers and members of Parliament. A great change was effected upon the appearance of the Church and the legislature.]

Levies on Peebles.

1648—The burgh of Peebles had to take a share in all these proceedings. On May 15, the council was considering the nominations of all those to be sent on the expedition, and in case the provost was not able to attend, the meetings were to be held at his house. On May 17, it was resolved by the council that every inhabitant of whatever sex, age, or degree, pay the sum of fifty shillings toward the town's levy money. This was to provide twenty days' provisions and arms to those persons sent to the expedition by the burgh. Two persons were appointed as collectors in each quarter of the town, and two for the Old Town. At the Cross Kirk of Peebles, on June 12, Archibald Tweedy and Robert Graham were ordained one of them to give to the other ten dollars or else go forth themselves both. On June 19, quartermasters were appointed to superintend the billetting of horse and foot. Anyone who gave money to a soldier or shifted the billet on to a neighbour was to be fined £5; and any who put away their horses from the service

of the town were likewise to be fined £5. Two fond mothers, who had paid two soldiers to take the place of their sons in this conscription, were ordered to produce their sons to the major, as their substitutes had deserted. The council was to take into consideration whether it would repay to the mothers the moneys which they had paid to the soldiers. The quartermasters were ordered to gather in all the sums of fifty shillings, or else soldiers would be quartered on them for their negligence. All fugitives and their parents to be punished. And if any of the councillors give advice to enrolled persons to run away, or know those who give such advice and do not reveal them to the council, they will themselves take the places of such fugitives. Those who had given picks and muskets to soldiers in Major Somerville's company are to be free therefrom. From September 1, all above sixteen and below sixty are to remain in the town, parents and children, masters and servants. All the inhabitants to convene at the tolbooth at six in the morning of September 20. At this meeting sixteen persons were chosen to advise with the magistrates anent sending fifteen men to the army of General Leslie.

The Billetting of Soldiers.

1648, September 22—Another assessment was made upon the burghers, this time of twenty shillings per head, to pay those who were sent forth to the army. A new town council was chosen on October 9; it included the Earl of Tweeddale and Lord Yester, James Williamson, provost, two bailies, and twelve councillors. Their first business concerned Alexander Veitch of Manor. English troopers had been billetted upon him, but he had sent them on to the town of Peebles, whereby skaith had been sustained by the town. It so happened that William Paterson of Peebles was due Veitch £71 as the price of sheep and wethers sold to him. This sum Paterson was now ordered to deliver to the town in place of Veitch, in payment of the expenses of the soldiers whom Veitch ought to have billetted himself.

The Minister Demits.

In 1648 Dr Theodore Hay demitted office. He had been minister of Peebles since 1610, but his son had been associated with him as colleague from 1643.

Results of the Civil War.

[The army of 1648 was raised for the purposes of maintaining the Solemn League and Covenant, for delivering the King from imprisonment, and freeing the English Parliament from the restraint put upon it. The most melancholy fruit of all this civil and ecclesiastical strife was the discontinuance of holy communion in the chief towns and in many country parishes. It was not celebrated in Edinburgh for six years, nor in Glasgow for five, nor in Stirling for nine, nor in St Andrews for six. The moderator of Assembly in 1649 was actually appointed to draft an act for prohibiting the use of the Lord's Prayer. Its use was entirely given up in the Churches of Edinburgh at this time.—*Sprott.*]

Tweedsmuir.

[*1648*—Tweedsmuir Church built.]

Contemporary Minister.

[*1648–61—Tweedsmuir*—Alexander Trotter, formerly of Barra; presented by the Earl of Wigton. Died, June 24, 1661; in his 63rd year.]

Proclamation of King Charles II.

[*1649, January 30*—Death by beheading of King Charles I. On February 5, the Scots Parliament proclaimed his son King as Charles II. But an act was also passed that he should not be admitted to the sovereignty until first he had signed the Solemn League and Covenant. The General Assembly, when it met on July 7, decreed likewise as to the King. Moreover, all who had been involved in "The Engagement" were to do penance or suffer excommunication This Assembly also authorised the commission to print and publish the new version of the psalter for public use.]

Schoolmaster.

1649—In the burgh of Peebles, while the grim tragedy of Whitehall was being enacted, the city fathers were engaged in electing a new schoolmaster. His name was Mr William Purdie, brother german of the minister of Newlands. The school hours had undergone no change either on week-days or on Sundays since the last appointment. The salary was to be 100 merks per annum, with ten merks for chamber rent, also twelve pennies per quarter for each town's bairn, and thirteen shillings and fourpence per quarter for each landward bairn.

Removing Stones from the Cross Church.

1649, February 7—Given for the carrying of three loads of freestones from the Cross Kirk to the chapel, to make a window of, and a load of lime from the Kirk, and three loads of sand, 4s.

The Town's Seat and that of the Merchants in the Cross Church.

1649, April 2—There is offered by William Lowis for reforming the town's seat in the Cross Kirk, lofting thereof, and making of pews beneath the same, 100 merks for half a year annual rent free. And at the completion thereof, either to have his own hundred merks or else to have power to dispone upon the pews by the advice of the council after the repairing thereof.

1649, July 16—It was reported by William Lowis, commissioner to the Convention of Burghs, that the Convention had enacted that the president of every meeting of the council of each burgh say a prayer at the beginning and close of every meeting. And in those cases where the president was unable to attend, the minister shall be employed to do the same.

1649, August 6—The merchants in the council, for themselves and remanent merchants, are content and oblige themselves to build a seat in the Kirk directly from the new wester loft to the new seat of the magistrates and council, the passage to be above the clerk's seat. Three men bind themselves to furnish and lay in timber and other materials.

THE INTERVAL OF TWENTY-THREE YEARS IN THE PRESBYTERY RECORDS.

1649—During all the preceding momentous period, there is little ecclesiastical information concerning Peebles, owing to the want of records. Any scanty references to those troublous times are to be found in the town council minutes, and in the records of the privy council. The following were the ministers during that time:—

1610—THEODORE HAY, A.M., had become minister of Peebles in 1610. He was promoted from regent in the University of Glasgow. Was presented by King James VI., April 20. He was a member of the Courts of High Commission, December 21, 1615; June 15, 1619; and December 21, 1634. Had the degree of D.D. conferred upon him by the University of St Andrews, July 29, 1616. He subscribed the Protestation for the Liberties of the Kirk, with fifty-four others, June 27, 1617. He was on the leet for Edinburgh in 1621. He gave a hundred merks towards building the library of the University of Glasgow, August 1, 1632. He continued June 7, 1643, but demitted in 1648, and died in November 1651. He left a widow and a son, who succeeded to the cure.

1643—JOHN HAY, B.D.; eldest son of the preceding. He studied and took the degree of A.M. at the University of Edinburgh, July 24, 1630, and at Cambridge, where he held a fellowship and obtained his higher degree. Admitted colleague, June 7, 1643, for which the Presbytery had to acknowledge their disobedience to the acts of the Assembly upon their knees before the Synod. He was appointed to attend the Master of Hay's regiment by the Assembly, June 11, 1646, and was on the commissions of Assembly, 1646, 1648, 1649. He was presented by John, Lord Yester, October 12, 1648; called February 14, 1649. In October 1661 he was prepared for the bishopric of Caithness, and died, October 3, 1666, aged 53, in the twenty-fourth year of his ministry, leaving three sons — Theodore, Henry, and William, and a daughter, Lilias.

CONTEMPORARY MINISTER.

[*1649–81—Drumelzier*—Richard Browne, M.A., presented by the Earl of Wigton; required by privy council to compear and answer for assisting at the admission of the minister of Manor. Although he did not comply with the Episcopal form of Church government he continued at Drumelzier till deprived by the Test, 1681.]

After a blank period of twenty-three years, the records of the Presbytery of Peebles are once more resumed.

SEARCHING OUT WITCHES.

1649, November 14—This day, meeting held by appointment of the Synod to assist commissioners appointed for the trial of those "emprisoned for the abominable crime of witchcraft." The ministers of Manor, Newlands, Lyne, and Eddleston convened there; Mr James Smith (Innerleithen) only excused himself. After prayer, Mr Spittell (Manor), whom they chose to moderate, thought fit to propone these

particulars to them:—That those heritors from whose lands the imprisoned persons come, take houses for them in the town that they may be kept in several prisons, that the labours of the ministers in prayer and exhortation be no longer lost, for it cannot be thought that ever they will be brought to confess so long as many are together in one prison. That it would please the commissioners to acquaint the Presbytery when they are to empanel them, so that a brother may be appointed to give sermon, and intimation be made of a solemn fast and humiliation in this congregation where they are to sit, and fervent prayer to God for His blessing on the work in bringing of the challenged to confession and preparing of the guilty. Mr John Hay was sent to obtain this information. He returned and reported that the commissioners had fixed upon the empanelling of Jonett Coutts, Marion Tuedy, Bessie Forrest, Marion Robieson, and Thomas Shanks, on Wednesday next, the 21st inst., and desired the ministry to intimate the same to their congregations; and that all who know any more guiltiness in any of the accused give in the same to the commissioners, who are to sit here for that purpose on the 19th inst. And that the brethren from whose parishes the said imprisoned persons have come, go forth with some of their elders and search their houses for materials or instruments which may evidence guiltiness in charming and witchcraft. And Mr Robert Eliot, moderator of the Presbytery, preach at Peebles the said day at ten o'clock. And that the brethren assist the commissioners in the trial and execution of the imprisoned for the said abominable crime, and give prayer and exhortation when it shall be required.

1649, November 21—The Presbytery was convened by the moderator, after the fast was kept very solemnly by this congregation. The brethren had made searches, and nothing had been found except that Mr Alexander Dickson (Kirkurd) found in a chest of Elspeth Graham's a bunch of sheep-skins made up round in the form of a man's head, and covered with nurden cloth, which was shewn to the Presbytery and the commissioners. And Mr Patrick Purdie (Newlands) found in a chest of Ishbel Alexander's four hoofs of a young neat beast.

Sir James Hay and the Presbytery.

1649, November 22—Brethren appointed to assist the commissioners by prayer, &c., and in preparing those empanelled for death. The ministers at Peebles report no satisfaction from Sir James Hay, and the Presbytery ordains that if he do not satisfy them before next meeting they will publish him from the pulpit, and delate him before the commission.

1649, December 6—Sir James Hay explained that his health forbade his attendance at Church.

The Minister of Dawyck Deposed for Marrying a Catholic Lady to Lord Linton.

1649, December 7—Mr Richard Powrie (Dawyck) sentenced to be deposed from the ministry at Dawyck for marrying Lord Linton to the excommunicated Lady Seaton, at Newton Church. Also, the Presbytery ordained the sentence of

excommunication to be pronounced against him next Lord's Day, in the Kirk of Peebles, by Mr Alex. Spittal (Manor).

Pews in the Church.

1650, January 14—The merchants were still building their loft in the Church. When it was finished they were to have their choice as to what part they would occupy, whether the back part of the town's loft or their own. James Williamson, late provost, to have a pew in the middle rank, east end. Four other Williamsons to have a pew in the middle rank. The dean-of-guild and treasurer to complete their pew in fifteen days.

A Minister's Penance.

1650, March 7—A bull was given in by Mr William Purdie (Newlands), asking to be received to satisfaction for his accession to the late sinful and unlawful Engagement, according to the Presbytery's former ordinance. He was ordered to be admitted in the Church at Peebles.

Penance of the Minister of Dawyck.

1650, March 7—The Presbytery enjoined Mr Richard Powrie, minister of Dawyck, on the Lord's Day first coming, to be in the Kirk of Peebles, in his own habit, in a seat before the pulpit, which will be provided for him, and there evidence his repentance to the people when the minister shall call him. It was in the Kirk of Peebles that he had been sentenced and deposed for celebrating the marriage with Lord Lyntoun and the Popish Lady Seatoun, in Newtoun Kirk. The minister appointed to report the next day that further humiliation may be enjoined him; and the Presbytery proceed to his relaxation.

The Case of Sir James Hay.

1650, March 14—This day the ministers at Peebles reported that Sir James Hay, now over his long sickness, had satisfied as the Presbytery had enjoined him in all points.

Vagrants.

1650, March 14—No report by the moderator and ministers at Peebles of their approaching the sheriff and magistrates of Peebles anent taking measures for the restraint of the vagabond poor. The Presbytery ordains the several brethren to inhibit their people to give unto them or receive them into their houses, and to make intimation thereof next Lord's Day.

The Minister of Dawyck Relaxed.

1650, March 14—The ministers of Peebles reported well of Mr Richard Powrie, minister of Dawyck, who in their judgment was truly humbled, and the congregation satisfied with him. The Presbytery decided that he should now be released, and does ordain that he may be relaxed upon his further repentance from the sad and

fearful sentence of excommunication in the same Kirk of Peebles this next Lord's Day, where he shall be put for that effect in the same place before the pulpit as the last day, in sackcloth, and express his sorrow as before God's people, when the minister shall call him. And appoints Mr Patrick Fleming, minister of Stobo, to preach at Peebles the said day, and upon his seeing the truth of his repentance to release him from the said fearful sentence and receive into God's Kirk again, conform to the order prescribed. And for the greater solemnity, the moderator to write in name of the Presbytery for the presence of other brethren from Edinburgh, Dalkeith, and Biggar.

Confession of Sin.

1650, March 14—The ministers at Peebles reported that Margaret Fletcher, who was imprisoned on last meeting day, had confessed her sin of fornication, but not her attempts at procuring abortion, and she was sent back to Edinburgh for trial.

Witchcraft.

1650, April 26—A case of witchcraft occurs in Peebles at this time. Marion Watson had been incarcerated in the steeple of Peebles for half a year or thereby, on the charge of witchcraft. She was to be relieved from jail on the sureties of two responsible burgesses, who were bound to produce her within twenty-four hours if required. Meanwhile Marion was to keep her own house in silence, and not be heard of her neighbours, nor attend Kirk or market, nor transgress to go abroad over her own gutter, under penalties.

Politics.

[*1650*—In the beginning of this year the Marquis of Montrose landed in Scotland, with the intention of making one more effort to regain the throne for the rightful King. Although the estates were prepared to recognise the King under conditions, yet they declined to recognise his General, who had fallen away from the Covenant. So an army was sent against Montrose; he was defeated, betrayed, and taken prisoner. He was afterwards executed at Edinburgh.

Previous to the expedition of Montrose a deputation from the estates had waited on the King at Breda, urging him to accept their terms. This ultimately he did, agreeing to everything which they demanded. He was to take the Solemn League and Covenant, to remove all excommunicated persons from the court, to establish Presbyterian government and worship, to practise the same in his own family, to confine all civil matters to Parliament, and all ecclesiastical to the General Assembly. All which being accomplished, the King set sail and landed at the mouth of the Spey in the middle of June (23rd). He was not allowed to set foot on the shore until he had subscribed the Solemn League and Covenant, which he did with reluctance. He was now among the straitest of the Covenanters, and was humbled and irritated in every possible manner.

Scottish history remembers to this day that split of the Scottish clergy around Charles II. in 1650, into the Resolutioners, who acquiesced in the resolutions of the Parliament and commission of the Kirk, for suspending or disusing the act of classes; and the Remonstrants or Protesters, who raised their voices against the backsliding. The leaders of the Resolutioners were Robert Douglas, David Dickson, and Robert

Baillie. The leaders of the Protesters were Patrick Gillespie, James Guthrie, and Samuel Rutherford. The Resolutioners were the inheritors of the better traditions of the Reformed Scottish Church, and saw nothing undivine in Episcopacy; the Protesters represented the ultra-Presbyterian party.—Butler's *Leighton*, p. 216.]

Visitation of Peebles.

1650, June 20—The Presbytery appoints the Kirk of Peebles to be visited this day fifteen days, and Mr Hew Ker (Lyne) to preach. And after visitation to meddle with Presbyterial affairs.

1650, July 4—After sermon by Mr Hew Ker (Lyne)—text, Luke viii., 4–6—and prayer by the moderator, the ministers and elders being called for and all found present, together with some heritors, the elders were gravely exhorted and charged by their oath of eldership to answer ingenuously to the interrogatures following, and to declare what they knew concerning their ministers, Messrs Theodore and John Hay's doctrine, discipline, and conversation.

The said ministers of Peebles being removed, and the elders, severally interrogated, answered as follows:—(1.) As to their doctrine, that it was powerful, sound, and edifying; that they were painful in preaching, viz., that they preached there on the Lord's Day, lectured in the forenoon, lectured on the Sabbath night, lectured on the Monday morning, preached on the Wednesday; that they preached against malignants and sectaries; applied their doctrine to the times and the sins of the people, warning and reproving sin and pressing family exercise; celebrate the sacrament of the Lord's Supper once a year; administer the sacrament of baptism on preaching days only; were diligent in examination severally before the communion. (2.) As to the discipline, that they had a session book that could testify their diligence and faithfulness therein. Whereupon Mr Alex. Spittall (Manor) and Mr Alex. Dicksone (Kirkurd), visitors of their session book, being interrogated, answered they found collections for and distributions to the poor; sin censured; the profane, ignorant, and scandalous debarred from the table of the Lord; the old session choosing the new; yea, everything done in order; only they found some persons censured without mention of their names, wherein the clerk was admonished. (3.) As to their conversation, that it was pious, sober, and righteous; that they worshipped God in their families; and in everything were commendable in the Lord and exemplary to their people, and were diligent in visiting the sick.

The elders were also severely interrogated if they knew anything each one of another wherein they were to be admonished: answered they knew nothing.

Whereupon the ministers were called in and encouraged in the Lord and exhorted to continue. And the elders being removed, the ministers were exhorted to declare if they knew anything wherein they would have any or all of their elders admonished, who answered that as for the body of the eldership they were honest men, and their hands much strengthened by them, and they knew nothing of them but what was commendable in the Lord. Only there were some elders that did not bear that hand in discovering and censuring of sin as should be. Whereupon the elders, being called in and exhorted to continue in assisting their ministers in the

Lord's work, they were also admonished to be more diligent and impartial in discovering and censuring of sin.

The ministers and elders "regrated" that though they knew sundry families did make conscience in seeking and serving the Lord in their families, yet family worship was not so "sett by" in sundry families as was to be wished; that though the repairing of the fabric of the Kirk was begun yet it was not finished; that the kirkyard dykes were ruinous; that one of the ministers wanted manse and glebe, and both of them grassums except the kirkyard; that the way from the east to the Kirk was stopped; the ways from the north and west were exceeding filthy and deep in winter, not being causewayed. The old minister desired his manse to be visited and valued.

The Presbytery having heard and considered the foresaid "regrats," advises the ministers to continue pressing family exercise, and to make use of the directions of the General Assembly against those that refuse or neglect the same. Appoints Messrs Robert Eliot (Linton), Alexander Dickesone (Kirkurd), Alexander Spittal (Manor), William Thomsone (Traquair), with their ruling elders, to visit the old minister's manse and value it; to speak to the heritors anent the fabric of the Kirk, kirkyard dykes, for manse and glebe to the other minister, and grassums to both.

"Mr Andrew Watsone (vicar) regrated that he was much wronged by the town of Peebles in the vicarage tithes, and like to be robbed thereof, therefore he desired the Presbytery's advice and assistance therein." The Presbytery appointed several ministers and ruling elders, with the moderator, to hear both parties, and to endeavour to arrange the matter; also to speak to the magistrates of Peebles and the heritors about the mending of the ways that lead to the Kirk.

The Civil War.

[*1650*—On July 18 another levy of men was raised in the town. Nine men were to go forth on this occasion. They were to have six muskets, three picks, nine swords, and every man have £12 besides his arms. Every person in the town to contribute twenty-four shillings Scots except the magistrates.]

Discipline.

1650, August 8—Mr John Hay, minister at Peebles, craved advice anent Grisel Chisholme, wife to —— Ewmond, webster, who had her husband apprehended and pressed forth to be a soldier, that censure should be inflicted for her cursing of the army, saying "the destroying angel be among them." The said Grisel, being called in and compearing, was interrogated if she had uttered these words. She at first denied, but being "dealt with," at length confessed. The Presbytery, "finding her words to be horridlie grosse and blasphemous, did ordaine her to stand in sackcloath at y^e^ kirk door and afterwards being brought befor y^e^ pulpitt to be publicklie rebukt befor y^e^ congregation and y^e^ next Lord's Day upon evidence of her repentance to be received. And w^t^ all to be recommended y^e^ civill magistrat."

A Drinking Bill.

1650, August 20—I (town clerk) was in Eddlestoun Kirk with the soldier, five pints ale, 10s."—*Gleanings from Burgh Records*, p. 422.

Battle of Dunbar.

[*1650, September 3*—Cromwell instantly marched northward on hearing the intelligence of the arrival of King Charles II. in Scotland. The armies encountered one another at Dunbar, and the Covenanters were beaten. They had seriously weakened their strength by expelling all officers and men who were in the least suspected of what was called malignancy, or who had favoured "The Engagement." Every one had to be a Covenanter. The Scottish ministers were largely responsible for this great defeat.]

Peebles after Dunbar Defeat.

1650—In October directions were given for keeping strong watches at all the gates to watch and report the advance of the enemy. Scouts on horseback were to be sent out at night to reconnoitre for the enemy. One was to ride to Gladhouse Mill, the other to David Hislop's house, and report daily, else they would receive no payment. The pay was to be twenty shillings nightly. Soldiers were to be quartered in the town at the charges of their hosts only.

From November 1, 1650, to May 29, 1651, there are no entries in the Council Record.

Neidpath Castle Assailed by Cromwell's Troops.

1650—Lord Yester, son of the Earl of Tweeddale, fortified the castle of Neidpath against a party of Cromwell's troops sent to capture it. During their stay the troopers are said to have stabled their horses in the Church of St Andrew. Cannon were posted on the south side of the Tweed on a great elevation, and from this point the castle was assailed on its weakest and oldest side. The English General is supposed to have been Major-General Lambert, and the time was the latter part of December. Cromwell ordered Lambert, with his party of 3000 horse, to march from Peebles to Lanarkshire, where he defeated Colonel Ker and 5000 men with great slaughter on December 1. Neidpath would be besieged on his return to Peebles.

No Service at Drumelzier.

[*1650, November 10*—No meeting in the Kirk of Drumelzier till December 29, all which time the minister was in a fleeing condition.]

Cromwell and his Army.

It was at this time, on December 25, 1650, that Cromwell addressed a letter to Colonel Francis Hacker, "at Peebles or elsewhere," in which occurs the following:—"Truly I think he that prays and preaches best will fight the best. I know nothing

will give like courage and confidence as the knowledge of God in Christ will, and I bless God to see any in this army able and willing to impart the knowledge they have for the good of others. And I expect it be encouraged by all chief officers in this army especially; and I hope you will do so.—I rest, your loving friend, O. CROMWELL."

THE SCOTTISH METRICAL PSALMS.

[*1650*—The metrical Psalms, as sung in public worship in the twentieth century, are an *English* production, the work mainly of one Francis Rous. Rous (1579–1659) was a native of Cornwall, and was accounted one of the soundest of Puritan divines. For the greater part of his long life he was a staunch Presbyterian, but in his old age he went over to the Independents, and engaged in a fruitless attempt to set up a State Church on congregational lines. He was a man of affairs as well as a theologian. He sat in all the Parliaments of Charles I.; he was Speaker in the Barebones Parliament of 1653; Cromwell made him one of his counsellors; and he capped a strenuous career by becoming Provost of Eton. Like most Puritan divines, Rous was of a highly disputatious temperament, and theological controversy to him was as essential as the air he breathed. In the second Parliament of Charles I. he was conspicuous by his virulent attacks on Arminianism and Popery, and in the Long Parliament he led off in a debate on the legality of Laud's new canons—a theme thoroughly congenial. He was equally at home as a lay assessor of the Westminster Assembly of 1643.

The adoption of Rous's version of the Psalms by the Church of Scotland came about in rather a peculiar way. When in 1642 the Long Parliament directed its attention to psalmody, it had to judge between two rival translations of the Psalms; one was by Rous, and the other by a clergyman named Barton. The House of Lords favoured Barton, but the Commons stood firm for Rous. The result was that both versions were printed by order of Parliament, and were referred for consideration to the Westminster Assembly, which finally decided in favour of Rous. His amended version was published in 1646, and in the following year was recommended by Parliament to the General Assembly of the Church of Scotland. The Supreme Court appointed a committee to prepare a revised Psalter, and advised Rous's book, together with the "Old Version" of Sternhold, Hopkins, and others, printed at Edinburgh in 1564, and the versions of Zachary Boyd and Sir William Mure of Rowallan. Rous's book, however, took precedence, and became the basis of the "Paraphrase" of the Psalms printed by authority of the General Assembly in 1650, which has been retained in the Scottish Churches until now. Though an Englishman's version of the Psalms was thus adopted, it is only fair to mention that Rous was indebted to some extent to the labours of James VI., and Sir William Alexander (afterwards Earl of Stirling), who projected a version which was printed by authority of Charles I. at the Oxford University Press. It was subsequently attached to the famous Scottish service-book which proved too much for Jenny Geddes. Still the fact remains that for over two centuries and a half Scottish worshippers have been singing a version of the Psalms which, in the main, is the handiwork of Francis Rous, who, although wedded to the Presbyterian polity, was in every other respect typically English, and, so far as our knowledge goes, never saw Scotland.]

SCOTTISH PSALTERS.

[*1562*—Only one copy of this work is known to remain, viz., that in the library of Corpus Christi College, at Oxford.

1565—Copies of this edition are identical with the previous. There are 105 tunes, forty-two more than the English psalter of 1562. Of the psalms, the forty-four by Sternhold and Hopkins (1549) are retained; and the forty-three added by the refugees at Geneva. Of the eighty-seven added to the 1562 English psalter, forty-two are retained, and twenty-two added from new sources.

1568—Thomas Bassendyne published a psalm book containing an objectionable song called "Welcome Fortune," suppressed by the General Assembly.

1575—Bassendyne issued another edition of the psalter. Spiritual songs appear in it; also "Gloria Patri," attached to Psalm 136. Ross brought out an edition contemporary with Bassendyne. A copy of this is in the Antiquarian Museum in Edinburgh; title-page missing.

1596—Edition by Henrie Charteris. It contains one prayer in the Scottish dialect appended to each psalm; also a full set of metrical doxologies termed conclusions.

1611—Two editions by Andro Hart; faulty.

1615—A handsome and accurate edition. It introduces twelve four-line tunes separate from the fixed tunes, and bearing the common designation of "common" tunes.

1625–1626—Two editions, by Raban, at Aberdeen.

1629—Another edition by Raban.

1633—Raban's best edition. Three new common tunes are added. Also Bon-Accord and Montrose. In these latter tunes the treble is designated "the Church part."

1635—Edition by the heirs of Andro Hart. It contained the psalms of David in prose and metre, with all their tunes in four or more parts. There were many godly prayers added; and a kalendar for twenty-five years. The common tunes were increased to thirty-one, besides eight in repeats. It was edited by Edward Miller, M.A.

1640—Two editions of the preceding version, by James Bryson.

1650—The present version of the psalms adopted by the Church. The psalter was printed without the tunes; and the tunes were not issued separately. The tunes therefore became forgotten.]

The Remonstrants.

[*1650*—Meanwhile among the Scottish clergy another body had arisen who were called "Remonstrants." This was because they had presented a remonstrance to the estates against the treaty which had been made with King Charles II. They were headed by Colonel Strachan, who, however, with his troops, was defeated near Hamilton. He afterwards joined Cromwell.]

The Psalms.

[The commission of the Assembly had forbidden any other version to be used in any congregation or family, after May 1, 1650, than the new version of the psalter. May 15 was kept as a thanksgiving for the capture of Montrose, and on that day the new psalm-books were read and sung through all the kingdom. Montrose was executed on May 21, 1650.]

Noble Penitents.

[After the battle of Dunbar, Cromwell was master of the country up to the Forth.

The Engagers were loyal to King, country, and Church; and they were ready to submit to any penance in order to be allowed to join in the national defence. The Government consulted the commission of the Assembly, who finally allowed such to be made use of on condition of their satisfying the Church for the *sin* of the Engagement. The Parish Churches were now filled with the mock penitents doing penance for their political misdeeds. The Duke of Hamilton, Lord Chancellor Loudon, the Earl of Dunfermline, the Earl of Lauderdale, and the Earl of Crawford all put on sackcloth and professed repentance for their imputed sins. On January 12, 1651, Lieutenant-General Middleton did his penance in Dundee Church, in sackcloth; and on the same day Colonel Strachan, who had remonstrated against the treaty with Charles II., was excommunicated and delivered to the devil in the Church of Perth. This remonstrant was treated worse than the Royalists.]

Coronation of King Charles II.

[*1651*—Charles II. was crowned King of Scotland at Scone on January 1, the crown being placed on his head by the Marquis of Argyll.

The coronation sermon of January 1, 1651, in the Kirk of Scone was preached by Robert Douglas, who was minister at Edinburgh. Some supposed he had something of the blood-royal in him. Anyhow, he was a kingly man. Professor Mitchell calls him "a silent, sagacious, masterful man." He was one of the Resolutioners or more moderate of the Covenanters. The text of the coronation sermon was II. Kings xi., 12-17, the crowning of King Joash. He said:—"You are this day to invest a young King in the throne, in a very troublous time, when wicked men have risen up and usurped the kingdom, and put to death the late King most unnaturally. . . . It is our necessary duty to crown the King upon all hazards, and to leave the success to God. Delay is dangerous, because of the compliance of some and the treachery of others. If it shall be delayed longer, it is to be feared that the most part shall sit down under the shadow of the bramble, the destroying usurpers. . . . In putting on the crown it should be well fastened, for Kings' crowns are often tottering, and this is a time wherein they totter. Two things make them totter—great sins and great commotions and troubles. The sins of former Kings have made this a tottering crown. There has been a solemn day of humiliation for the sins of the Royal Family on Thursday last (26th December 1650), which I wish the Lord may bless, and I desire the King may be truly humbled for his own sins and the sins of his father's house, which have been great. Beware of putting on these sins with the crown; for if you put them on, all the well-wishers to a King in the three kingdoms will not be able to hold on the crown and keep it from tottering, yea, from falling. . . ." Mr Douglas said of "the testimony" given to the Jewish King—"I recommend to the King to take some hours for reading the Holy Scriptures; it will be a good means to make him acquainted with God's mind and with Christ a Saviour." On "the anointing," the preacher admitted it was typical, but "it was most in use with the Bishops of Rome, who, to keep Kings and Emperors subject to themselves, did swear them to the Pope when they were anointed. . . . They are here who were witnesses at the coronation of the late King, the bishops behoved to perform that rite, and the King behoved to be sworn to them. But now, by the blessing of God, Popery and Prelacy are removed—the bishops as limbs of anti-Christ are put to the door—let the anointing of Kings with oil go to the door with them, and let them never come in again." In giving "directions to the King," the preacher said:—"Sir, you have many difficulties and oppositions to meet with; acquaint yourself with prayers, be instant with God, and

He will fight for you. Prayers are not in much request at Court, but a covenanted King must bring them in request. I know a King is burdened with multiplicity of affairs and will meet with many diversions. But, sir, you must not be diverted. Take hours, and set them apart for that exercise. Men being once acquainted with you will not dare to divert you. Prayer to God will make your affairs easy all the day. I read of a King, of whom his courtiers said—'He spoke oftener with God than with men.' If you be frequent in prayer, you may expect the blessing of the Most High upon yourself and upon your Government."

The sermon occupies fifty pages, and winds up with a warning derived from the King's grandfather, King James, who "fell to be very young in a time full of difficulties, yet there was a godly party in the land who did put the crown upon his head, . . . yet he remembered not their kindness, but persecuted faithful ministers for opposing his course of defection. . . . In a word, he laid the foundation whereupon his son, our late King, did build much mischief to religion all the days of his life. I shall add one example for imitation, that of Hezekiah, who did that which was right in the sight of the Lord, and the Lord prospered him whithersoever he went forth. Follow his example, and the Lord will be with you. To this Lord, from whom we expect a blessing upon this day's work, be glory and praise for ever.—Amen."]

The Dumb Man of Peebles.

1651—The following letter, written in the month of the King's coronation, is of interest, as containing a reference to Peebles:—"Their young King is gone to Aberdeen, where 'tis reported he sets up his standard: they will rise willingly, being very unanimous, yet the dumb man of Peebles makes signs that they will before long cut off the heads of some great ones. Truly I am confident that they have filled the measure of their iniquities, and that God will speedily judge them."—*Major-General Lambert to Oliver Cromwell.*

Mr Andrew Watson.

1651, April 2—On this day was appointed schoolmaster Mr Andrew Watson, who had been vicar of Peebles for a long time. The stipend was to be 200 merks, with the payments from the town's and landward bairns, and a chamber. He was to instruct the children in the grounds of divinity and humanity, and all other liberal sciences, which he had taught when he was schoolmaster previously. The chapel bell to be rung every morning at six for convening the children to school.

Troops in Peebles.

In June Twisleton's troop was quartered on the town. No one was to purchase or reset his neighbour's goods from the enemy, but all such were to be restored to their lawful owners.

A Mortification for the Schoolmaster.

1651, June 6—On June 6, 1651, the following interesting mortification was ordered to be inserted into the council book:—Three ladies, Marie, Isobel, and Margaret Tweedy, daughters and heiresses of the sheriff of Peebles, and heiresses to

their brother, Thomas Tweedy, in Whitehaugh, have devoted to the augmentation of the schoolmaster's fee and stipend of the burgh school of Peebles, "our three fourth-parts of Franksland, our three fourth-parts of Dalatho, and our barns, tenements, houses, and yards in the Northgait of Peebles," provided that their cousin, Sir Michael Naesmyth of Posso, and bailie William Lowis, spouse of Isobel, and William Tweedy of Wrae, their cousin, have a voice in the election of the schoolmaster, or any two of them. If this be at any time denied them, then the revenues were to go to the kirk-session of Peebles for the honest poor persons of the burgh and land during the time that the said gentlemen had no voice in the election of the schoolmaster. Part of these properties were formerly Church lands; and it is pleasant to see these revenues applied, as the reformers desired, in the cause of education.

Divisions in Church and State.

[*1651*—At this time all the land south of the Forth was in the hands of the English sectaries, Stirling Castle forming the frontier fortress of the Royalists. General Leslie had been beaten by Cromwell at Dunbar; and the army of Strachan had suffered at Hamilton. The act of classes of 1648, which prevented any from holding offices of honour or trust who had approved of the Engagement, had had the effect of prohibiting large numbers of officers and men from taking part in the defence of their country. The full force of this insane exclusiveness was now felt by the nation; and after much acrimonious argument on all sides, the odious act of classes was repealed on the last day of May. This was not accomplished without a protesting party; and as a result, two more parties were added to Church and State, viz., Protesters and Resolutioners. The Church, however, had, as has been already referred to, first to be satisfied by the humiliations and penances then in vogue ere the repeal of the act could enable the delinquents to take positions in the army, Church, and State as formerly. The protesting of these resolutions of the Church in favour of the so-called malignants had the effect of causing the disruption of the Church a few months later. It had been found that the abolition of the daily service had been the cause of much drinking at that time when prayers and chapters had been usually read. Accordingly ministers resolved to give lectures in turns, morning and evening daily, in the Church of Edinburgh.]

The First Schism.

[*1651, July 17*—When the General Assembly met at St Andrews, in July 1651, news came on Sunday, the 17th, that part of the army of Cromwell had crossed the Forth, and defeated the Scots at Inverkeithing. Thereupon the General Assembly met at midnight, and adjourned to meet at Dundee on the 22nd. The Protesters did not attend, but sent a protest. This led to the deposition of three ministers and the suspension of one. This is the first open schism in the Church.]

The Civil War.

[*1651*—King Charles moved his army from Fife, and began a march to the south toward England. Cromwell pursued; and at Worcester, on September 3, defeated Charles. The King fled, and ultimately gained a shelter in France. Cromwell handed over the subjugation of Scotland to General Monk, who effected it more thoroughly than had been done by Edward I. For the next nine years

Scotland was practically a province of Puritan England. The Church was now merely a teaching institute, and not a place of divine worship unless in a very minor degree; but there is ample evidence that the laity did not approve of the giving up of the reading of scripture, of the Lord's Prayer, of the Gloria, and of the communion. General Monk next carried the war into the Highlands, and, on August 26, captured the estates, and nine ministers, at Alyth, and transported them to London. Scotland was now completely conquered. The Covenants, as State documents, were dead. Sectarianism was triumphant over both Presbytery and Episcopacy. This disruption was followed by the Ten Years' Conflict, the fiercest that ever raged in the country. The Westland Ranters of the Kirk, as the Protesters were called, were very much the same party as that which had promoted the sectarian innovations in worship. They now, by their schismatic course, broke the back of the Church, and destroyed its orderly continuity.—*Sprott.*]

Returning to Peebles: as has been stated its records are wanting from November 1650, till the end of May 1651, an evidence of the disturbed condition of the country by the troops of Cromwell. There is one entry which helps to shew this:—One shilling paid for two candles to look at the writs in the steeple after the Englishmen had spoiled the same.

1648–1666. Ministry of Rev. John Hay, B.D.

Fourth Minister. Eighteen Years. Covenanted Presbyterianism till 1661, thereafter the Second Episcopacy.

The Manse of Peebles.

1651, September 4—The minister at Peebles desired that being to enter to his manse, and to satisfy the relict of the last incumbent, his manse might be valued, and that before they did proceed thereunto they would appoint some to speak the heritors and to represent unto them the act of Parliament concerning manses. Whereupon the Presbytery appointed Mr Alexander Spittall (Manor), and Mr Patrick Fleming (Stobo), to do so. (This means that the senior minister, Dr Theodore Hay, was now deceased. He had been minister of Peebles since 1610, but had for assistant his son, John Hay, from 1643. In 1648 Dr Theodore Hay demitted office.)

Dr Theodore Hay and His Times.

Dr Theodore Hay was old enough to have remembered the long struggle that was waged between Episcopacy and Presbytery, which lasted from 1572 to 1592, resulting in the triumph of Presbytery; this in turn came to an end in the very year in which he became minister of Peebles, so that the new minister began his ministerial life in Peebles as an Episcopalian; Presbytery however re-asserted itself again in 1638. In 1645 Dr Hay would have to follow the order recommended in the Westminster Directory, for the purpose of procuring uniformity with the Puritans in the English Church. He was a witness of the Revolution of 1648, which ended in the death of King Charles I. He would probably be one of those who deplored the introduction of Brownist innovations into the Church; and it would likely be with extreme reluctance that he discontinued the reading of scripture, the recitation of the Lord's Prayer, and the singing of the "Glory to the Father." He lived long enough to know of the disruption of the Church in 1651; and finally died when any worship that there was in Scotland was conducted by sectaries. In his last years, Peebles was in the hands of the soldiers of Cromwell, who acted the part of militant evangelists and of ecclesiastical dictators. He had seen the Covenants originate and become promulgated over the whole of the kingdom with an intense enthusiasm; he likewise saw their fall as State documents. It is a curious thought that during all that time his name occurs with rare infrequency in the records of the day, whereas that of his versatile vicar is met with constantly. Whether Dr Hay was a dignified and scholarly man of peace, who made it his ruling principle to quarrel with no one, or was a lukewarm Laodicean, cultivating a Gallio-like indifference to

all the changes going on around him, there is now no evidence to shew. But amid such stirring times it was surely no mean statesmanship which enabled this man to continue for so long a period as minister of Peebles and yet leave behind him no indications of his tastes, proclivities, principles, friendships, policy, or ritual.

The Manse of Peebles.

1651, September 18—It was reported that the heritors of Peebles promised a definite reply next day.

1651, October 9—The heritors of Peebles called; not compearing, the clerk was instructed to write to them.

1651, October 23—Heritors of Peebles promised an answer for next day regarding the manse at Peebles.

1651, November 20—Some of the heritors of Peebles, compearing, did, in the name of the rest, refuse to make free the manse to the present incumbent by satisfying the relict of the late incumbent. The Presbytery therefore appoints some of their number and a ruling elder, together with two craftsmen, to visit the said manse of Peebles, and to value the melioration thereof in respect of its condition at the entry of Mr Theodore Hay, late incumbent to the ministry there; withal ordaining them to call before them such aged men as can best give information anent the state and condition of the said manse at the entry of Mr Theodore Hay, and of his meliorating the same during his incumbency. Date for their meeting fixed, and they are to report.

1651, December 4—The valuation of the manse of Peebles being offered to the Presbytery in script by the brethren appointed for that effect, the Presbytery refused to take in the report till Mr Johne Hay (the minister), now at Edinburgh, be present.

1651, December 18—The brethren appointed to visit and value the manse of Peebles gave in a report of their diligence as follows:—Peebles, 24th November 1651.—This day the committee appointed by the Presbytery, &c., met, and called before them Thomas Wallace, James Robison, and Robert Marshall, old men, who were most able to inform them of the condition of the manse at the entry of Mr Theodore Hay therein. Thomas Wallace, a man of sixty years of age, residing at Peebles, declared that at the entry of Mr Theodore Hay the "high house" of the manse was ruinous, and the roof so crazy that the minister was in danger to be smoored (smothered), and durst not dwell in it; that it had no doors but one at the stair foot; that it had one old loft; that the high house was roofed anew by Johne and James Creue, craftsmen, at the expense of the said Mr Theodore Hay, a little after his entry, and that the hall and chamber in the high house were lofted anew by Wm. Broune and Wm. Hyslop, craftsmen, now present, at the charges of the said Mr Theodore Hay. Moreover he declared that the "low houses," viz., a hall and a chamber, with a byre on the other end of the hall, with a cross house on the head of the yaird toward the south, and with a barn joining to the gable of the high house on the west side of the close, were all lately built from the ground by the said Mr Theodore Hay at his charges. Moreover, that the outer gate, having neither cheeks, nor cover, nor leaves, was in all these built and repaired at the said Mr Theodore Hay's charges.

James Robiesone, residing at Peebles, aged sixty years, declared *ut supra.* Robert Marshall, residing at Peebles, of near sixty years of age, declared anent the manse *ut supra*, yea, moreover added that he was a man of sixteen or eighteen years of age at the said Mr Theodore's entry; that he was sometime the said Mr Theodore's domestic servant, and that while he was in his service he did plant the yaird that is joined to the manse. The visitors of the said manse having heard the above superscribed declaration of these three aged men, did, with the three workmen, go through all the rooms of the manse, and having taken a narrow inspection thereof, did take the workmen sworn, with their hands lifted up, deeply charging them to go through again the several rooms of the manse, and to prize and value everything done by Mr Theodore, without fear or favour of any whomsoever, and to return to them the true worth and value, according to their judgment, of everything done by the said Mr Theodore Hay to the said manse, in building or repairing the same since his entry, with respect always to the condition of the manse at his entry as compared to its present state. The three sworn craftsmen, after careful consideration, gave in their judgment to the ministers and ruling elder. They fixed the value of the improvements made by Mr Theodore Hay at the sum of a thousand threescore and nine marks, Scots money.—Signed by PATRICK FLEMING. The Presbytery having heard the report, approves the same, and appoints three of the said visitors to see the present minister at Peebles content and satisfy the relict of Mr Theodore Hay for the said manse, and to deal for agreement betwixt them in case of any difference.

JOHN HAY'S SCANDALOUS MARRIAGE.

1651, December 18—Johne Hay, son to Sir James Hay of Smithfield, being referred to the Presbytery for his disobedience to the session of Peebles, and for his late scandalous marriage, contrary to the order and practice of this Kirk, and being cited to this day, was called, and not compearing, was ordered to be cited *pro secundo.*

1651, December 25—John Hay called; not compearing, was ordained to be cited *pro tertio.*

THE ENGLISH SOLDIERS IN PEEBLES.

1651—In October, soldiers were still being quartered on the town. In December all the picks and muskets which the town had purchased from Lord Tweeddale were to be examined. A deputation was also appointed to wait upon Lieutenant-General Lambert, and regret the losses which were made by the English army, for preventing local quartering, and repeat to them the burden of coal, candle, and take instructions. All arms not given out to the levies, whether plundered by the enemy or not, to pay the full price for the same. On December 29 the order was repeated for the deputation to proceed to General Lambert at Edinburgh, and speak to him anent the losses sustained by the town by the English army. All those who possessed horses were to give them up for the purpose of carrying the commissioners' messages and doing other business for the utility of the town. Those who had no

horses to furnish footmen for the same purpose, without any exemption, under penalty of £5.

Reparation of the Church.

1651—The council are willing, according to the old former custom, to repair the two westmost windows and the fabric of the Church; they are willing to repair and uphold their part of the Church according as the burgh of Selkirk, which is a more able burgh than this; item, they find it is incumbent to the titular to repair a part of the Church as his predecessors were wont to do, and if they were tacksmen as others are, they are most willing to undergo their proportion conform. (This means if they were tacksmen of the teinds.)

A Period of Unrest.

In the Presbytery records occur such references as these in various parishes:—*1651, March 23*—No meeting, for fear of the enemy. *March 30*—The collection this day to be given to a man for acting as watch during the time of sermon. *August 3*—No meeting, because of the marching of the enemy through the parish. The kirk-session of Innerleithen lent their money on bond until more peaceful times.

Dark Days for the Church.

1651—The records at this time teem with cases of discipline. Punishments are inflicted for gossiping in the Churchyard, ricking corn on Sunday, flyting, drinking, keeping the mill going on Sunday, absenting from Church, hiring on Sunday, gathering nuts on Sunday, carrying meal on the same day, and for hounding a dog on sheep "mair thoroughly then ordinar."

These indeed were terrible days of Church discipline. Much attention was paid to evidence of a merely hearsay character; the result being that opportunity was afforded to the envious, to the malignant, to the slanderous and revengeful, either to pay off old scores, or to destroy the reputation of a neighbour. To these causes also must be attributed the awful delusion of witchcraft—at least in part—which in this seventeenth century obsessed the Church like a hideous nightmare. Some of its victims were undoubtedly insane; others were the subjects of an aggravated hysteria which prompted them to confess to horrible practices out of a mere craving for notoriety; but very many suffered from the false and vindictive accusations of their neighbours in order to afford the gratification of spite or revenge. Notwithstanding the unfortunate axiom in the Old Testament—"Thou shalt not suffer a witch to live," which command was obeyed with a terrible literalness, the Church of this time was very far from being free from blame in the wholesale martyrdoms of the period. A Judaising spirit appeared to invade the Church. There was, for instance, this devilish servitude to the cult of burning witches. There was the fanatical massacre of the prisoners of Philiphaugh, admittedly conducted on Old Testament lines. There was the slavish worship of the Sabbath, with a literal attention to detail, rather than the God of the Sabbath. There was the Pharasaical life and dead ecclesiasticism of many of these self-righteous sectaries. There were the degrading humiliations of

the cutty stool, and of the jougs, which served merely to render the culprit callous and vindictive, rather than truly penitent. And, lastly, there was the legalised hypocrisy which followed on the repeal of the act of classes, whereby noblemen, officers, gentlemen, and others were forced by their patriotism, and by a tyrannical Church, to undergo a mock penance for sins which they were conscious they had never committed. Otherwise they would have been precluded from all share in the defence of their country against the English invasion.

The result of it all was that the short-sighted polity of the Church caused the defeat at Dunbar of the Scottish army, and directly opened the way to the subjugation of Scotland by Cromwell and General Monk. The Church gained nothing. She alienated, excommunicated, and exiled the best of her clergy. She gave up her ritual, her liturgy, her worship, all in order to please the Puritans of England. Worship in the truest sense ceased; and its place was taken by a system of teaching the narrowest, hardest, and most repellant doctrines for the mutual damnation of the hearers. The Church is only now emerging from the deadly bane of those blighting days. She is returning again to her ancient ritual and liturgy; and the ignorant in Church history exclaim against those things as an imitation of Episcopacy, not knowing that Scotland acquired them all from Knox, and abandoned them merely in deference to a cry for uniformity with the Puritan Church in England. The Brownist innovations formed indeed a disastrous legacy which the Church inherited from those days, and from whose deadening spell she is endeavouring to emerge.

At Stobo, in Peeblesshire, may be seen the jougs or iron collar, attached to the outside of the Church, in which offenders were imprisoned, which remain a survival of the discipline of the time. At Eddleston, also, there are jougs, no longer attached to the Church, but preserved in the manse as a monument of a regimen which is past. And only a few years ago there was unwittingly destroyed the stool of repentance which belonged to the Church of Peebles. These things are useful as object lessons in gratitude to the present generation, and serve to point the moral, recorded also in the Old Testament:—"Say not thou, What is the cause that the former days were better than these? For thou dost not enquire wisely concerning this."

The Psalter.

[*1651*—Regarding the new psalter, which was now fairly in use, Dr Sprott says that its introduction had a disastrous effect on the service of praise. In the old version there had been a much greater variety of metre, and the proper tunes in four parts were usually printed along with the text. Another novelty recommended by the Directory proved fatal to Church music, and dealt the last and lasting blow. This was the reading of the line and singing the same, line by line, to the utter destruction of melody and sense. This also survived down to the present day. It was perhaps as well that what was called singing was to be introduced only once or twice during the service, although by this order the fundamental idea of what worship really is was still further sacrificed.]

Sacred Tune.

[*1651*—"Altenburg," Gotha Cantional.]

Politics.

[*1651*—After the battle of Worcester, Scotland was governed by a commission. Cromwell, whose sympathies were with the Protesters, yet appointed one (Leighton) whose leanings were toward the Resolutioners. The national religion was not proscribed; the Church, however, lost some of her independence, and had no longer the power of controlling the civil government. The General Assembly was forcibly dissolved in 1653; but Synods and Presbyteries were allowed to meet as formerly. The formation of independent congregations was protected; and Church courts had no longer coercive jurisdiction over non-members. Commissioners were appointed by the English government to visit the Universities; also to enquire as to those ministers who preached against it; and to decide disputes in vacant parishes. These commissioners endeavoured to hold the balance between Resolutioners and Protesters. The Parliamentary commissioners governed Scotland from 1653 to 1655; thereafter a special council did so. In Scotland the Protector's government aimed at a limited Presbytery carried on with toleration, whereas in England, 1653 to 1660, a Broad Church was realised, with no special form of ecclesiastical organisation. The commission considered principally the personal fitness and piety of a presentee to a living, and he was placed in his parish if found worthy in these respects. The Parish Church was regarded as parish property, and in England in one parish the clergyman might be a Presbyterian, in another Independent, and in a third Baptist.]

Reparation of the Church.

1652, January 8—Returning to Peebles, it is found that the council appointed the provost and six others to meet on this day with lord Yester and remanent heritors in Peebles parish, and to confer with them anent the reparation of the Church.

John Hay, Younger of Smithfield.

1652, March 25—The minister at Peebles informed the Presbytery that John Hay, "appeerand of Smyfeeld, in that paroche," had, contrary to the order of this Kirk, married himself to one Jonnet Watsone, daughter to ——— Watsone, in Peebles, without proclamation before, or consent of his parents to his marriage, by an English minister at Edinburgh, and that he had cited the parties to the Presbytery. The Presbytery finding their marriage scandalous, called the parties; of whom the man only compeared, and spoken to upon his offence, answered: That he was not convinced of any offence he had done in it, but if he were, that he would submit himself to censure; whereupon the Presbytery appointed Mr Robert Elliot (Linton) and Mr Richard Broun (Drumelzier) to deal with him, to convince him. And because the woman compeared not, to cite her *pro secundo*. The minister at Peebles also reported a process before his session against John Hay, son of Sir James Hay of Smyfeeld, and John Pringle in Peebles, which was read, mentioning diverse hellish and devilish imprecations which escaped them amidst their cups, and depositions of two witnesses. The Presbytery appointed the same brethren who are to speak to John Hay about his scandalous marriage, to speak to him about this, and also to the other, with a view to bringing them to repentance, and to report at next meeting.

A Notable Eclipse.

1652, Monday, March 29—"Upon Monday the 29th of March 1652, the sun eclipsed from eight hours to half hour to eleven or thereby before noon; the sun eclipsed eleven digits; the darkness continued about eight minutes. The people all began to pray to God. A little hereafter was seen upon the south side of the firmament a clear perfect star. Some affirmed they saw two, but I one only. And because this has been rare and wonderful therefore I judged it worthy to put it on record.—Thomas Smyth, town clerk."

Churchyard.

1652—On April 2 proceedings were taken with a view to the erection of a wall round the churchyard, as the burial place of the dead was being trod upon by beasts by reason of the want of one. Everyone who possessed a horse was to lead six loads of clay for each horse; and all those families which had no horses were to carry stones, themselves or their servants, for the space of three hours, for the building of the wall round the churchyard.

The Case of John Hay.

1652, April 8—The brethren appointed to confer with John Hay report no conference because he is sick, which also excuses the woman. The case of the other man also deferred.

Purchase of Arms—Quartering of Soldiers.

1652—On April 12 the town obtained a receipt from the earl of Tweeddale for 895 merks, being the price of arms received from the earl by the town in the recent war. The town also received £40 from the shire, as the price of coal and candle for seven weeks, which has been divided among those inhabitants on whom the soldiers were quartered.

The Case of John Hay.

1652, April 22—The report of John Hay and his woman, and of him and John Pringle not brought in this day neither. The brethren who were appointed to deal with him and them having had no convenience of meeting with him in regard he is in prison. The Presbytery resolves to seek advice of some reverend brethren at the ensuing Synod.

The Glebe.

1652, April 22—The minister at Peebles informing the Presbytery that his glebe land is tilled away by those who are next adjacent, so as the bounds and limits of it are not clear, and desiring the Presbytery would take some speedy course, so that the Kirk be not farther prejudiced, the Presbytery appoints brethren and a ruling elder to visit and delimit the glebe of Peebles, and to report next day.

Fairs.

1652, April 30—The magistrates, considering that profanation of the Sabbath is occasioned by holding fairs upon Saturday or Monday, have resolved to change all such fairs as happen to fall on either of these days to Tuesday. They therefore appoint the fair hitherto called Trinity Monday to be kept and held on Tuesday next, and so on in following years.

Punishment of a Purse-Cutter.

1652—On May 10 a purse-cutter was ordered to stand at the cross from eleven to twelve in the morning, bound with a rope to the stalk of the cross, and a paper on his head, for cutting the purse of James Johnstone, in Dawyck.

The Case of John Hay.

1652, May 20—The Presbytery, hearing that John Hay is now at liberty, ordains that he and his woman, for their scandalous marriage, and he himself and John Pringle, for their hellish dialogue in their drunkenness, be cited again to the Presbytery.

Marches of the Glebe.

1652, May 20—Ministers reported that they had fixed the marches of the glebe land at Peebles, and that the minister there was satisfied.

A Charge of Wizardry.

1652, May 20—The minister at Peebles informed the Presbytery that one John Ewmond, weaver in Peebles, having his house broken into and his money stolen, for getting his money again, had gone to one John Lyndsey, a wizard, in Dirleton, within the Presbytery of Haddington, and that he had cited him to the Presbytery. The said John called, compeared, and admitted that because he heard that Robert Gibsone, in Eddleston, had got moneys again by going unto him, that therefore he went to him also. And interrogated further what he saw him do, he answered that he desired of him the names of his own household, and the names of his neighbours whom he suspected, and that when he had written them upon a paper, he cutted out one and said that man had his moneys and no other, and bade him let his minister see it. And asked what time he went to him, he answered that he gave him this response upon the windy Saturday, the 8th May instant. Asked what conditions passed between them, he said that he promised to give him twenty merks if he got his moneys again. The Presbytery having thus heard him, ordains each brother with whom are any that have offended this way to cite them to the Presbytery the next day, and the said John cited also.

1652, June 3—The Presbytery, in pursuance of their instructions, inquired for the names of any who had had dealings with the wizard. Three in different parishes were given in, and the persons were called in. They were questioned and confessed. Robert Gibson was asked about his visit, and he said the wizard asked him the names of his neighbours, and then looked in a little book, and told him the name of the

person who he said had the money, "and so he got again his money." The Presbytery, resolving to speak of the matter at the Synod, dismissed them, after sharp rebuke and exhortation to repentance, and desired them to come to next meeting: which they promised.

The Case of John Hay.

1652, July 8—John Hay and his woman, and the said John Hay and John Pringle, in their processes, respectively cited *pro tertio* to this diet, called, compeared not. But the Presbytery was informed that John Hay is at Edinburgh, and thought good to delay them till he come home.

The Penalties of Excommunication.

[*From the Books of the Presbytery of Dalkeith:—1652, July 15*—Also it was informed by some of the brethren that Mr James Robertsone, at the marriage of the erle of Lowthian's daughter, had both in the Kirk prayit, and at the table in Newbotle Castell craved an blessing before supper and given thanks also, Swinton being present who is excommunicat; and therfor Mr James being posit if it wer so, as wes alledgit? *Answered:*—That if Swinton wes in the Kirk it wes more than he knew of, for he did not sie him ther. As for his being at the table, it wes an long tyme before he did perceave him, he being at an larg distance from him, and many betwixt them, as also it being in the evening. Bot quhen he perceaved him ther, he wes much weighted then, as also now, for his imprudent and inconsiderat carriag. As for his giving thanks, it wes after Swinton's rysing from the table, uthers having downe the lyk befor, and taking the opportunitie at his absence did give thanks. The brethren having ponderat the premisses, and finding that he had not vareit himself as it became an man of his place and age, ordainet him to be publicly rebuikit and to be more circumspect in tyme to come; which, after his incalling, was accordingly done, and the same rebuik well acceptit of by the said Mr James.]

The Chapel in the High Street.

1652—On July 26 the magistrates resolved to erect a pulpit and magistrates' seat in the chapel in the High Street.

Burning and Watching Witches.

1652, July 28—Paid to Mr Andrew Watson, vicar of Peebles, £3 Scots, as payment in part of 100 merks due by the Presbytery for burning witches. Two years before this the kirk-session of Newlands had refused to pay the sum asked for by the magistrates of Peebles for watching witches in the prison there, because there were but four witches in the prison there, and little watching required.

The General Assembly Prohibited from Meeting.

[*1652*—After a year of anarchy, during which Scotland was horrified by Cromwell's officers and soldiers preaching in the Churches, and by other unordained persons preaching, baptising, and marrying, the General Assembly met at Edinburgh in July 1652. A protest was lodged against its lawfulness by the protesters; and the English commissioners recommended to the Assembly the adoption of the Independent system.—*Sprott.* The Assembly made an act with reference to the conduct of

the services, and recommending the restoration of the catechetical service on Sunday afternoons. This was the last utterance of a Covenanting Assembly on the subject of worship. When the Assembly sought to meet on July 20 in the following year, 1653, one of Cromwell's officers dissolved it and bade it convene no more. Presbyteries and Synods were allowed to meet, but the military despotism constantly interfered with their jurisdiction. If discipline were directed against a Protester, the culprit merely required to get an order from the nearest commandant in order to have the proceedings against him stopped.]

Account for Burning Witches.

1652, July 28—Paid to Mr Andrew Watson, vicar of Peebles, £3 Scots, as part payment of 100 merks due by the Presbytery for burning witches.—*Drumelzier Kirk Records.*

John Hay's Case.

1652, August 26—The minister at Peebles reported that John Hay is comed home from Edinburgh, and that he had cited him and John Pringle to this diet. They called, compeared, and asked for their hellish and reproachful discourses in their drunkenness in James Birsbane's house, and charged with every particular libelled against them as in the process before the session of Peebles sworn to be proven. Both of them most obstinately denied, and though much dealt with by brethren desiring to convince them, yet not convinced either of drunkenness or any such discourse. Whereupon the brethren resolved to represent the case to the Synod. The said John Hay, having his wife brought to bed of a child, desired by a bull to have the same baptised, offering obedience to the session of Peebles or Presbytery respectively, for his scandalous marriage or any other offence that can be made up against him. The Presbytery having read and considered his bull, referred him to the session at Peebles.

The Manse.

1652, September 23—Mr John Hay informing the Presbytery that the manse at Peebles had not been visited and valued formally by three ruling elders, with the ministers, according to act of Parliament thereanent, the Presbytery appoints brethren and elders to visit and value as desired.

1652, October 26—This day a bull given in by the relict of umquhile Mr Theodore Hay, late minister of Peebles, wherein she craves an extract of the valuation of the manse. The Presbytery, in regard the incumbent is absent this day, delayed the giving furth of it till he be present, with this explanation, that if he agree not with her before the next meeting of Presbytery that then she shall have it.

St Andrew's Day Fairs.

1652, November 15—A minute of the town council of this date refers to the public and free fairs which had been held yearly on St Andrew's day, "these many ages byegane." There is no reference to the fair on St Andrew's day in the

burgh charters, and this fact may be taken as an indication that this fair required no charter, having been of use and wont.

The Manse.

1652, November 25—Mr Theodore Hay's relict requiring an answer to her former bull anent the valuation of the manse, and the present incumbent being present, the Presbytery, judging her desire reasonable, directs the clerk to give her an extract.

Punishment for Consulting a Wizard.

1652, November 25—Regarding the case of those who had consulted the Dirleton wizard, the Presbytery had consulted the Synod. All the delinquents were appointed to stand for three Lord's Days at their Church doors while the people were convening; and also in the public place of repentance, clothed in linen, during the time of divine service. On the first and last of the three Lord's Days their repentance was to take place at their own Parish Churches. And on the second Lord's Day they were to stand all together at the Church of Peebles. The ministers were to deal gravely with them for their ignorance and hardness of heart.

Repair of the Church.

1652, December 6—The council, taking into consideration the ruinous and decayed roof of the Church of Peebles, and to evidence their willingness to repair their part of the same, and for the present urgent necessity and keeping the same from utter decay, authorises and ordains William Lowis, provost, John Andro, and John Tweedy, younger, to offer to the heritors and taxtmasters appointed for breaking the taxt for reparation of the said Church, to repair a seventh part of the two parts of the said roof (the choir belonging to the titular being excepted), providing all the burgesses and inhabitants, heritors of lands, be taxt with the town for their trading distinct from the parish; and with this provision that this large offer of the council's be no ways prejudicial to them nor to their successors, as a constant rule in time coming; but only for the present necessity, and that notwithstanding, they shall have liberty to restrict themselves to the stent rolls in the late Mr Archibald Douglas and Mr Theodore Hay, parsons of Peebles, lifetimes, as also to suit repayment from the heritors of the said parish as they shall be found due by law of the expenses debursed and to be debursed, and ware it out by the said town in reparation of the chapel; also that consideration be taken for the town's upholding of the bridges and school upon their own charges without help from the heritors in the shire.

Account for Quartering an English Regiment.

1652, December 13—Alexander Lauder to produce an account of the groats owing by the heritors in the landward parish for quartering Twistleton's regiment, this day eight days, to the effect the same may be paid to the inhabitants losers thereof.

Visitation of Grammar School.

1652, December 30—The provost of Peebles desired of the Presbytery that some of their number should visit the grammar school there. The Presbytery appoints members to visit and report.

Sacred Tune.

[*1652*—"Egham," William Turner, 1652–1740.]

Visitation of Grammar School.

1653, January 20—The brethren who were appointed to visit the school at Peebles reported their diligence therein, and that they found the school well attended by Mr Andrew Watson, present schoolmaster, and great proficiency in the scholars by his pains. Whereupon the said Mr Andrew was encouraged and exhorted to go on in his duty.

Building of Pews in the Church.

1653, March 7—The council resolved to build two pews, and add to the magistrates' seat on the town's charges, and ordains the treasurer to repair the same, and gives liberty to any burgesses or freemen in the burgh who will be at the expense to join together for building pews before the council's seat and Patrick Veitch's seat.

Rioting in the Church—Resignation of Schoolmaster, &c.

1653, March 21—Euphan Pringle, spouse to Patrick Dickson, accused of committing riot upon Jonet Dickson and Mat Leadbetter within the Church of Peebles, upon the Lord's Days, the 6th and 13th days of March; grants schooting over Jonet Dickson and dunching her upon the neck; denies that she did anything to Matthew Leadbetter. On this day also the vicar, Andrew Watson, resigned his post as schoolmaster, not feeling able for the post. On the following day three men were appointed to speak to Lord Linton and Sir John Veitch anent the feu-duties of Innerleithen, which were ecclesiastical revenues, and anent the East Wark, which was likely to fall. This building was also a possession of the altar of the Holy Cross.

Disbanding of the General Assembly.

[*1653, July 20*—The General Assembly was disbanded by Colonel Cotterel, one of the officers of Cromwell. This was to the great joy of the Remonstrants and Protesters.]

Feu-Duties of the Kirk Lands.

1653—On October 22, the bailies and other persons were appointed to gather in the feu-duties of the kirk lands of Peebles from the persons who have to pay on the 1st November.

Complaint Against the Vicar.

1653, November 24—It was reported by Mr John Hay that Mr Andro Watson did not attend his charge at Peebles, and further that he heard a report of his

misdemeanour during the time of his absence from his charge. He had been previously ordered by the Presbytery to report the case to the session of Peebles, and to be diligent in finding out the truth of the "bruit." "I gave obedience," Mr Hay says, "in compearing before the session of Peebles, and at the first diet, in regard some more than two years had intervened, I durst not be so confident of my memory as to give the particular information, but craved a time at which to consult with the Presbytery, and thereafter I did attend at another diet, being appointed thereto, but was not called in, and now the matter being referred to the Presbytery this is all I have to say to the first point. As regards my enquiries about the second point, the truth of the scandal, I found that at Elibank there was one night a juggling man called Lawson in company with my lord Lynton, with whom also Mr Andro was, and after supper or dinner, the juggling man committed impropriety. Mr Andro was in the house (as I heard), but whether he was present in the room or not I could not learn, only this I have for a truth that Lawson could not get any one to join him in his debauched act." The Presbytery, for further light, arranged to ask information from lord Elibank, his family, and servants.

The Church Polity.

[*1653*—From this time forward bitterness steadily increased between the Resolutioners and the Protesters. The former party embraced most of the clergy, but the latter always appeared to exhibit the greater devotion, hence were the favourites of the people. It was the Protesters who at this time inaugurated sacramental fast days; they were not known previously. They ordained communion to be celebrated once a month, but as a rule debarred one-half of the communicants as unworthy. On fast days sermon after sermon continued for eight or ten hours. On the Saturday two or three preparation sermons were delivered. On the Sunday the services lasted the whole day. On the Monday the thanksgiving sermons numbered three or four. Sometimes as many as ten ministers were required at these Holy Fairs. As these were the days of the Commonwealth, and the Protesters favoured Cromwell and his sectaries, they could always count on the favour of the ruling civil power. Un-Christian animosities reigned alike in Church and secular affairs. In the diary of one Nicol, in October of this year, it is stated "there was no reading of chapters nor singing of psalms on the Sabbath day."]

The Case of John Hay and John Pringle.

1654, January 5—Report of examination of witnesses regarding the case of John Hay and John Pringle, they having been accused of using scandalous language in their cups, about a year previously. The brethren, not being clear about the case, adjourned it till after Synod. (The report of the witnesses is of their talking of playing cards in hell, saying it would be hot work, and that they should like a barrel of wine, for which they suggested the waiter might be tapster. This case has been up again and again and again in the minutes, as being adjourned for one reason or another. Other cases of scandal were adjourned and adjourned for many months, but never dropped until every possible source of information was exhausted, and sometimes they appear to have arisen out of the merest trifles: in one case a scandal which lasted many months arose out of the mere leaving of her place by a woman

A Holy Fair—(Photo by T. Crozier). *See* p. 162.

servant in the middle of the term, and over which an enormous amount of trouble was taken by ministers, Synod, and even General Assembly!)

Gillespie's Charter.

[*1654*—This year may be noted in the history of the Church as the year of Gillespie's Charter. It was called after one of three Protesters summoned to London by Cromwell to aid him in preparing an ordinance similar to one which he had introduced into England. A leading provision of this document was that no one was to be admitted to a parish who was not approved by the Tryers—ministers and laymen of the various sects appointed for the purpose of trying candidates for vacant charges. This was opposed by the Synods, and also by some of the Protesters as well, so it was only partially carried out, but it increased the numbers of the dissenting ministry.]

Repair of the Church.

1654, February 17—Upon report made by William Lowis, provost, that for reparation of the roof, two parts of the Church (the minister having undertaken to repair the choir, being the third part thereof), the cost is seven hundred merks Scots, appointed to be broken and collected from the heritors in the town and landward parish, whereof the town's part is 100 merks, being the seventh part thereof, the council authorises the two present bailies (after the town's part is broken) to give in the same to the stentmasters appointed by the heritors for breaking the whole stent, and that the same be joined with the stent roll for the landward parish. For the paying of which 100 merks as the town's part it is resolved and enacted that the town, out of its common rent, pay the two parts, and the heritors of the arable acres the third part; and for relief of the town's two parts the tenements of lands within the town to pay the half thereof; and what the town has debursed in reparation of the Kirk windows be allowed to them in the fore end of the said stent, according as the parish gets allowance.

Town Full of Soldiers.

1654, March 9—This day, the town being full of soldiers, who are reported to be very unruly, only the moderator and three other members present. No business done.

Removing the Pulpit to the Chapel.

1654, April 3—When John Murray, wright, took down the pulpit into the chapel, with two others to help, 6 shillings.

The Hay-Pringle Case.

1654, August 10—Anent Johne Pringle, blasphemer, the Presbytery ordains the minister of Peebles to pray for him publicly. John Hay is said to be out of the country.

1654, August 24—Anent John Pringle, the minister reported he had hopes of his satisfaction.

1654, September 30—Anent John Pringle, the minister reported he had prayed for him publicly. The Presbytery ordains him to proceed to the second (prayer) if he be obstinate.

Charge against Andrew Watson—John Pringle's Denial.

1654, October 19—The brethren from Haddington reported that Lord Elibank had no servants in his employ who were there at the time of Mr Andrew Watson's alleged scandalous behaviour, and that my lord himself solemnly declared that he did neither hear nor see any such thing as was alleged to have taken place. The Presbytery decided to try to trace the servants, and to write to the ministers in the places where they may find them to be living. John Pringle, blasphemer, compeared, fell on his knees, and declared his innocence of any blasphemy. He is ordered to appear before the next meeting of Synod. John Hay also ordered to appear before the Synod.

Death of the Earl of Tweeddale.

1654—John, eighth lord Yester, had been raised to the dignity of earl of Tweeddale in the year 1646. In his latter days, when enfeebled by illness, the honours of the family were sustained by his son, John, lord Yester, who married lady Jean Scott, daughter of Walter, first earl of Buccleuch. Lord Yester took considerable part in the Civil War, and commanded a troop of horse at the battle of Marston Moor, in 1644. When Cromwell invaded Scotland in the year 1650, and soon after, by gaining the battle of Dunbar, acquired possession of Edinburgh, lord Yester, who may be styled a Covenanted Royalist, has been referred to as having fortified Neidpath Castle against Cromwell's General. This lord Yester succeeded his father, the first earl of Tweeddale, who died in 1654. He became second earl of Tweeddale, and after the restoration of Charles II. he became the leading statesman of his day in Scotland. It was he who greatly improved Neidpath Castle, excavating the principal doorway in the centre of the building in place of that at the river front, with its turnpike stair. The grand staircase also was hewn out of the eleven feet thick solid wall. Spacious windows were substituted for the narrow airholes. Stables and other outbuildings were added; and the terraces sloping to the Tweed were formed. The second earl had a son, John, lord Yester, born in 1645. He became author of the verses to the tune of "Tweedside." He married in 1666 Lady Anne Maitland, only child and heiress of the duke of Lauderdale, In the year 1686 he sold his entire interests and estates in Tweeddale to the duke of Queensberry.

Ministers Disciplined.

1655, March 1—Act of Synod received anent Alexander Trotter, ordering him to express repentance on a Sabbath day in the Kirk of Peebles, and confirming their former act regarding Mr Patrick Purdie.

1655, March 15—Alexander Trotter reported as much weighed down with the sense of his sin. Which he, appearing, confirmed. He was ordained to confess the same in the Kirk at Peebles upon Sabbath fortnight, the moderator to preach and

receive him; and he then to go likewise to Lanark and Biggar. (Alexander Trotter was minister of Tweedsmuir. Patrick Purdie was minister of Newlands.)

The Charge against Andrew Watson.

1655, March 15—The kirk-session of Peebles reported that they had met on the case of Mr Andrew Watson, and that they knew nothing of the scandal reported by the Presbytery, nor any other against him. Mr John Hay, minister of Peebles, declared that he could not learn where any of Lord Elibank's former servants had gone.

Censuring the Moderator.

1655, March 29—The meeting censured their moderator for his disobedience in not being at Peebles to receive Mr Alexander Trotter (Tweedsmuir), and ordained him to do so on Sunday eight days.

Visitation of the School.

1655, March 29—This day appeared the magistrates of Peebles to desire the Presbytery to appoint some of their number to visit their school at Peebles, so that they may know whether the scholars profit by the work of Mr Andrew Watson, their teacher.

Protest by Patrick Purdie.

1655, March 29—The brother appointed to "visit" (revise?) Mr Patrick Purdie's protest, together with the said Mr Patrick, to meet at the school on Monday, April 9, and examine.

The Moderator and Alexander Trotter.

1655, April 12—The moderator being asked whether he had received Mr Alexander Trotter, answered he had not, and gave in excuses which the Presbytery will consider. (At the following meeting they decided they were satisfied with his excuse.)

The Charge against Andrew Watson—Visitation of the School.

1655, April 12—Anent Mr Andrew Watsone, the Presbytery appoints the minister of Peebles to shew to the town council (as hath been to the session), that nothing can be found to prove the charges informed against him. The brothers appointed to visit Peebles school reported that they found pains taken in teaching the grammar and rhetoric in respect of grammatical and rhetorical questions, but found deficiencies in making of congruous themes. The magistrates and schoolmaster being called in, the moderator, in presence of the magistrates, did exhort the schoolmaster to amend what was amiss in themes and turning of verse, and to make conscience of his charge by giving more attendance.

Alexander Trotter to be Received.

1655, April 26—Mr John Hay appointed to receive Mr Alexander Trotter at Peebles Kirk, it being the most central and convenient place.

Renewed Charges against John Hay and John Pringle.

1655, April 26—John Hay and John Pringle (who have already occupied an enormous amount of the Presbytery's time) are reported by the minister to absent themselves from the ordinances. He is advised to admonish them, and if they are again disobedient to process them before the session.

Alexander Trotter Received.

1655, May 17—Alexander Trotter (Tweedsmuir) reported to have been received in Peebles Kirk, and the Presbytery declare him loosed from his former suspension, the same to be intimated at the Kirk of Tweedsmuir.

The Charges against Hay and Pringle.

1655, November 22—Apparently John Hay's father is dead, and he is now Sir John Hay, for a report has been given to-day, as has been done many times before, that the brethren have been unable to meet him and John Pringle, but calling him now Sir John. He is said to be out of the country.

Divine Service.

[*1655*—The Synod of Lothian in this year appointed a committee to consider whether or not in every congregation when the people are gathered, there shall be singing of psalms and reading of chapters, both in the forenoon and afternoon of the Sabbath day, before the lecture and sermon begin; and how catechetical doctrine shall be preached each afternoon on the Sabbath day. It was now that the fondness for theological discussion and argument was fostered in the Scottish intellect with a keenness greater than formerly. The catechising of the people by the clergy implanted in their minds a subtle and thorough knowledge of matters theological. The presence of the various sectarian denominations in every burgh throughout the country engendered an enquiring spirit as to the differences and principles underlying the schisms. Cromwell's Puritan soldiery were ever ready to preach as to fight, and by their universal distribution throughout the country they carried into every nook and corner their opinions and observances. Scotland at this period was undoubtedly a *religiose* country, following with exceeding strictness a creed in which the letter was everything. But most of the so-called religion of the time was destitute of the loving liberal spirit which is the highest phase of spiritual life. It was as if the nation followed the rule of the theocracy of the sternest times of the Old Testament, rather than the loving life and doctrine of the New Testament Jesus.]

Contemporary Minister.

[*1655—Skirling*—John Greig, M.A., suspended in May 1661 for joining the Protesters, which sentence was taken off November 21 thereafter; deprived by act of Parliament, June 11, and act of privy council, October 1, 1662.]

THE HAY–PRINGLE CASE.

1656, February 14—The Presbytery, grieved for the long delay of ending with Sir John Hay and John Pringle, ordains the two brethren appointed to go to Peebles on Monday week, to see if they can possibly be found.

1656, March 6—The brethren appointed to meet Sir John Hay and John Pringle reported that they had met, but could not find the parties.

THE EAST WARK.

1656—This fortification of the town's, which was anciently an appanage of the altar of the Holy Cross, and had been let to various parties after the Reformation, having became very ruinous, was cast down on March 13. The workmen who did the work received £4.

THE HAY–PRINGLE CASE.

1656, April 10—Sir John Hay at home, so he and John Pringle to be dealt with.

REPARATION OF THE CHURCH.

1656, April 28—The magistrates and council, for advancing the reparation of the place for public worship, have unanimously resolved to contribute for reparation of the two parts of the said Church (the third part being the titular's), that is, to pay a sixth part of the charges of the said two parts, conform to the former acts, and authorises the provost and bailies to offer the same, without prejudice to the town in time coming.

SIR JOHN HAY ADMONISHED.

1656, May 1—Sir John Hay spoken to, expressed his willingness to obey the Presbytery, and asks what they bid him do, and to be careful not to charge him with anything he was innocent of. A new scandal was reported against him, and he being called in, was finally made to confess. After much dealing with him, and many blasphemies heard from him, it pleased God to open his mouth that he made a confession, and submitted himself to the Presbytery. They continue his censure till next day.

1656, May 29—Sir John Hay not compearing, he was ordered to be summoned by the Presbytery's officer, and because of the grossness of his offences he is to appear in lineis (white sheet?)

1656, July 3—Sir John Hay, after having been publicly admonished from the pulpit in Peebles (as was ordained), appeared in "lineis," and seemed to be weighed with grief. He was ordained to come to the public place of repentance next Lord's Day but one, and hear himself spoken to by his minister upon his grievous offences, and after this the Presbytery are to enjoin him further.

ANDREW WATSON TO BE CITED.

1656, July 3—Mr John Hay reports that Andrew Watson, vicar and

precentor at Peebles, had used disrespectful language regarding the session in connection with Sir John Hay's public admonition. Mr Andrew Watson to be cited to appear next day.

The Reparation of the Kirk.

1656, July 21—John Andro, collector of the Kirk stent, received from the treasurer of Peebles £62 in part payment of the town's proportion of their stent for repairing the Kirk.

Sir John Hay Obdurate.

1656, July 31—Sir John Hay writes that he is in Edinburgh. He refuses obedience, and goes on still more offensively. The minister is appointed to warn him, and if that be of no use, is to admonish him publicly the second time.

1656, September 4—Sir John Hay is reported to have entered to public satisfaction.

1656, September 18—Anent Sir John Hay, the minister at Peebles reports that neither in public nor in private can he get him to make categorical confession of his sins, which he extenuates in private, and in public will only give generals, not particulars. The Presbytery desires the minister still to require him in the public place, and to make particular acknowledgement of his offences before the congregation when he shall be required to do so.

The East Wark.

1656, September 22—Produced by Alexander Williamson, provost, a disposition granted and subscribed by John, lord Linton, in favour of the town of Peebles of the Great Lodging, or East Wark; for which the town is to lay in and carry six score loads of lime. My lord is to pay for the lime, and the council resolves to cause it to be laid in. This was a bargain whereby, if the town assisted lord Linton to carry his lime, he in return gave an assignment of the East Wark to the burgh. This was because they were desirous of casting it down and removing it. Regarding the repairs and alterations carried on at the Cross Kirk in this year, the Rev. Dr Dalgleish, writing at the beginning of the nineteenth century to General Hutton, states that as the Church was too long for most voices to fill it, thirty feet were cut off from the east end of it, which reduced it from 102 to 72 feet. Galleries were erected to compensate for this reduction of space. At the east gable of the Church, on its outer aspect, may be seen on the lintel of the door, "FEIR GOD, 1656," commemorating these alterations.

Andrew Watson Denies all Accusations.

1656, October 2—Andrew Watson denies all accusations. Case continued for witnesses to appear.

Sir John Hay Again.

1656, October 2—Sir John Hay reported under arrest at Edinburgh. The minister to verify this.

1656, October 23—Sir John Hay reported returned, and the minister is to see that he does his repentance, or else admonish him publicly again.

1656, November 27—Anent Sir John Hay, the minister at Peebles reports that he presented himself in the public place, but was a scandal by his coming there, and thinks him such a man as no minister should be bidden speak with him in that place. The Presbytery, hearing he is imprisoned, continues till he be at liberty.

The Charge against Andrew Watson.

1656, November 27—The witnesses in Mr Andrew Watson's case, Lady Smithfield and her daughter, Sir James Douglas' lady, to be examined by three brethren. The other witnesses called compeared not.

Contemporary Minister.

[*1656—Dawyck*—David Thomsone, M.A. Was required by the privy council, December 12, 1661, to compear and answer for assisting in the admission of the minister of Manor. Translated to Manor, 1663.]

Sacred Tune.

[*1656*—"Berlin," 325, Scottish Hymnal; Johann Cruger's "*Praxis Prelatis Melica.*"]

The Charge against Andrew Watson.

1657, January 1—Witnesses examined regarding Mr Andrew Watson, and all answered in the negative, so Mr Andrew cleared.

Peebles School.

1657, January 1—School visitation at Peebles arranged for as usual.

1657, January 29—Peebles school well reported on.

1657, May 28—The school at Peebles examined, and report made of small proficiency in the children by reason of the schoolmaster's having newly gone, and that the parents, he complains, frequently keep their children at home, employing them upon other business. This to be reported to the magistrates.

Sir John Hay Promises Obedience.

1657, December 17—This day Sir John Hay, after long restraint by imprisonment, came in to the Presbytery, and promised to obey their former injunctions. The Presbytery sends him to be enjoined by the kirk-session of Peebles.

The Protesters.

[*1657*—The Protesters were a mixed multitude, politically and ecclesiastically. They were so deep in the interests of Cromwell that it was said of them by a patriotic Presbyterian:—"We know but two parties in Scotland, those who stand for the

rights and liberties, the laws and government of Scotland, and those who have protested and acted against those good ends. The Protesters we do not look on as Scotsmen." Many of them became Independents, Quakers, Baptists, &c. In parishes they coalesced with other sectaries, and founded a United Sectarian Party. When they (however few), called a minister, he got a kirk and stipend; but when the Presbytery and even the whole congregation almost called and admitted one, he had to preach in the fields or in a barn without stipend.]

Church Discipline in Bygone Days.

[For the confirmed *laudator temporis acti* no better prescription than the perusal of some old kirk-session book can well be imagined. In its pages the evil that men did lives after them; the history of a parish as it is therein recorded is often little more than the story of human frailty, the pillory of its sinners. The golden age that the detractors of these present evil days on which we have fallen are always bepraising—this golden age, as one reads such a record, turns out to have been largely one of clay. The giants that were in the land in those days had certainly a deal of human nature in them.

But one virtue in its full perfection these men of old undoubtedly had—the merit of simple ingenuousness. As to what the men who should come after them might think of them—of the impression that future generations might form of them from this much recording of their sins—they never seem to have given a thought. The tale of their brothers' and sisters' weakness was chronicled with a simple straightforwardness that took no thought of the morrow or of those who might read and judge therein. Those honest folks forgot the future, or despised it. But we of these latter days are minded to be more careful. For it has been suggested to the Church's Committee on Discipline that a new Act should decree the keeping of the record of all discipline cases in separate minute books, and the burning of these minute books from time to time. Surely a wise and most humane proposal!

As one reads this full chronicle of human weaknesses—detailed in the literary remains of those worthy old session clerks with all the directness of Montaigne—one hardly knows whether to wonder more at the vastness of the Church's claims to supervise the conduct of her people or the fatuousness of her methods for improving the same. Her claim to interfere with the liberty of the subject knows hardly any bounds; in our eyes much of her work would be regarded as pure meddlesomeness, sheer inquisitorial officiousness. Does A. come home late on a Saturday night—he is brought before the kirk-session, has to give the reason for this breach of elders' hours, and is exhorted to repent of the same. Does B. absent himself from worship for a time—he is cited to appear. Is C. heard swearing, or said to have been heard swearing even—it is the same thing—he must appear and be admonished to repentance for his sin. D. is summoned for "prophanation" of the Sabbath by "climbing at the old Castell in time of sermon." Even innocence will hardly save a man from rebuke. Thus, a certain E., being "interrogat if he was guilty of mocking at the elders, answered 'No.'" But the elders, "considering that he is one brutishly ignorant, and suspecting that there was reality in the delation, determined that he should be sharply rebuked," and "upon his promise never to be guilty of the like again" *(sic!)*, the said E. was dismissed, a less brutishly ignorant, at least, if not a better man.

The fatuousness of their methods! Attempting to build up character, to improve moral conduct, by summoning before this Court of Conscience! by insisting on confession of sin in face of the congregation! by administering public rebuke!

To think of rules like these making for righteousness! Galt tells us how the shameless made a jest of it all; but a greater than Galt were needed to reveal the agony that must have torn the hearts of the hapless young folks, truly penitent, under these brutal ordeals. But not to speak of the guilty; what an edifying spectacle it must all have been for the congregation! Just think of it! Watching an adulterer in the place of sinners; hearing him, at the close of the service, rebuked for his sin!

But of course the records are not merely the story of the Church's supervision of the morals of the parish. The celebrating of the annual Sacrament is chronicled with unfailing regularity; indeed, for nearly twenty years, at one place, it is the only fact recorded. The fixing of the date was attended with some degree of formality; the minister "statit that he intendit to celebrate the Sacrament of the Lord's Supper" on such and such a date, "if it was convenient for the parish." "The session referred to the minister to pitch any of two days that was most convenient to himself."

Then there is the record of the Church's care of the poor in those days, when as yet the Church was Parish Council and Parochial Board. There is frequent mention of claims being put forward for help from the session—there is more frequent mention of help being given *ex gratia* to the deserving poor. We read that "the session, taking to their consideration how, through the blessing of God, there was now the prospect of a plenty instead of that scarcity which had for so long a time prevailed, agreed to leave off buying of meal for the support of the poor in the parish, and instead thereof to return to their former practice of giving to their stated pensioners twenty pence per month." Such was their care of the poor; it went even further than that, however, for on one occasion we find the session formulating a kind of Aliens' Immigration Bill. "Considering the multitudes of poor that come into the paroch from other parts, with whom the session was alwise burdened . . . appointed John Brown to speak to John Livingstone, whom they understood was setting a house to one who would prove burdensom to the session, and to tell him that if he brought any poor into the paroch he should get them to maintain himself." This was approven; and John Livingston, when spoken to, we are happy to relate, "promysed to sett his house to none that would prove burdensome to the session"—but whether from the desire to please the session or from more obvious reasons, the record is, of course, silent.

Then there is the story of bills and bonds; of moneys lent by the Church to certain of her parishioners at fixed rates of interest. She seems at times, indeed, to have had no little difficulty in holding her own; there is always a promise to pay ready enough, but to get the money again, even to get the interest, is another matter. There is much "earnest consideration of the matter," and frequent appointing "of a commity" to consult with the borrowers. But on the whole it does not seem that she was often worsted.

Every now and again one reads of payments to poor students; there is mention once of twelve pounds being "laid by" to help such. Then there is the appointment of new elders, and of one of their number every six months to wait on the Presbytery; there is likewise the appointment of the new session clerk, always easily distinguished by the change of handwriting. Then there is the death of one minister and the appointment of another in his place. The King is dead; long live the King. In the whole record there is only one gleam of humour, and it is in connection with a minister's death—was it conscious or unintentional, we wonder? The deceased had lived to be the father of the Church—having been ordained minister no less a time than sixty-four years—though this is not recorded here. But what is recorded is the text of the funeral sermon which was preached that day, Genesis v., 27—"And all the days of Methuselah were nine hundred sixty and nine years; and he died."]

Peebles Kirk-Session Records Begin.

1657, February 4—The earliest volume of the kirk-session records of Peebles begins on this date. It is the first of twelve volumes which extend, with breaks, to the month of June 1892. When this, the first of the series, begins, the Commonwealth of Oliver Cromwell was eight years old; and Cromwell himself had about seventeen months longer to live. The minister of Peebles was the Rev. John Hay, B.D., who had been appointed colleague to his father, the Rev. Dr Theodore Hay, fourteen years previously; and had been now sole minister of Peebles for the preceding nine years. The religion of Scotland was the Puritan aspect of the Presbyterian form of Church government. The congregation at Peebles was still worshipping in the ancient Cross Kirk, which was at the time all but four hundred years old. In the previous year certain structural alterations had been carried out on its fabric, previously referred to, with the object of rendering this ancient Roman Catholic place of worship more suitable for that Protestant divine service which had been celebrated now within the building for almost a century. The first extant volume of the kirk-session records coincides with the reopening of the renovated Church. It embraces a period of twenty-one years, ending on the ninth day of June 1678, when Episcopacy had become the order of the Church for the second time. The book is quarto in size, in a good state of preservation, with the various handwritings clear and distinct. It is covered with vellum, and labelled on the outside with a letter D. The title page bears the following:—"A Register of the Kirk at Peebles, containing the Discipline of the Session by the Elders, and Diligence of the Deacons for the Poor therein. Begun in the year of our Lord 1657." On the first page are inscribed the names of the members of kirk-session:—Mr John Hay, minister; elders in the burgh—John Andrew, Alexander Williamson, John Plenderleith, John Tweedy (elder), Thomas Smyth, John Bell, Robert Forester, John Weylie. Elders in the landward—Mr John Hay of Haystoun, Mr Alexander Spittal, sheriff-depute; John Borrowman, John Lauder, Alexander Lauder (elder), Mr William Hay, Thomas Henderson. Deacons in the burgh—John Tweedy (younger), Andrew Mathieson, William Hislop, James Hoipe, William Wilsone, John Smyth, Thomas Saltoune, Thomas Law, William Hopkirk, William Cockine, Thomas Andrew, George Stoddart, Mr Andrew Watsone, clerk; William Melrois, officer. (This Andrew Watson referred to above is probably he who is styled frequently vicar of Peebles, who has been seen as a keen prosecutor of witches before the Church courts, and who had also been schoolmaster.)

Revision of Acts of Discipline, &c.

1657, February 4—The minister reported that he had received the oaths of certain new elders, who had been elected on the 8th of January. A committee of six members of session was appointed, and the minister as convener, to revise all the former acts of discipline extant in the old registers of the parish, and also the acts of the General Assembly, "and from both to form such as may serve to the ruling and right ordering of this congregation." This day the session, having considered the deplorable condition of Janet Robesone, who has become frantic, and that having no

friends to care for her, she was suffered to stray in the streets and fields, to the hazard of her own life and harming of others, thought it meet that James Scott, traveller (in whose house she had been before harboured), should be required to take notice of her, and keep her from further straying; and, for his pains in so doing, ordained the treasurer to give him weekly six shillings Scots; and recommend him to the council of the burgh for further recompense during her sickness. This day for further instructing the members of session, Mr Alexander Spittell is appointed to buy from Thomas Weylie, merchant in Edinburgh, twenty copies of the little book called "Instructions concerning the Duties of Elders and Deacons," and to distribute them to such of the elders and deacons as need them. An elder and a deacon were appointed to collect for the poor, and visit the burgh respectively the next Lord's Day, and report diligence in observing and delating delinquents, if any happen to be found that day. And that consecutively an elder and a deacon each Sabbath following, as their names stand in the roll, shall discharge that respective duty. Likewise that the deacon who collects for the poor on the Lord's Day, shall collect also on the week-day thereafter when there shall be sermon. The minister and two others were appointed to bespeak Mr Andrew Watson for returning to his office of clerk to the session, from which he had been suspended upon a complaint and scandal given in by Mr William Lowes against him, and which, after trial, both in session and Presbytery, was found to have been a mere forgery for his defamation.

Meetings of the Kirk-Session at Peebles.

1657, February 18—The absentees from the preceding meeting, after trial, were excused. Mr Alexander Spittel exhibited twenty copies of the book entitled "Instructions for Elders and Deacons," which were distributed and paid for. All the members of kirk-session and the church officer, having previously publicly given their oath of faithful administration, now agree to promise secrecy in their consultations and proceedings in the session. The minister, Mr Alexander Spittall, and John Plenderleith reported that they had bespoken Mr Andrew Watson, who had promised that seeing he had received a clearing from the session, from the town council, and also from the Presbytery of whatever he had been, or could be charged with, and likewise a call to return to his place as clerk of session, he would obey that call, providing competent maintenance should be provided to him for his attendance and trouble therein. The session said that they thought this proposal conformable to equity and reason, and appointed him to meet with them at their next meeting. A new treasurer to be elected to receive all the collections for the poor and the fines exacted by the civil magistrate from delinquents. The elder and the deacon who had been on duty reported that nothing had been found censurable in the burgh.

1657, February 25—At a meeting of the kirk-session, Mr Andrew Watson agreed to resume his duty as clerk to the kirk-session, from which he had been suspended on a false accusation. He professed himself satisfied with the competent provision agreed upon by the members for his attendance and trouble, and promised faithfulness and secrecy. On the same day John Andrew (who had jointly, by the heritors and session, been appointed collector of the tax imposed upon the parish for

reparation and abridging of the parish kirk, of old called the Cross Kirk), gave in his accounts, craving that they be revised, censured, and approven. The session thought fit that a certain day be appointed for this purpose, to which the heritors be summoned. (In the minute-book of the kirk-session several blank leaves follow this entry; and it is not until October 29, 1662, that any more entries occur of the proceedings of the kirk-session. The minister at that time is still found to be Mr John Hay; but the form of Church government has changed to Episcopacy. Charles II. is King. Thus there is no information in this volume regarding the proceedings of the kirk-session in the renovated Cross Kirk for five and a half years.)

Expenses of the Repairs.

1657, May 30—It is resolved and ordained that for paying fourscore pounds for defraying the remanent charges of the town's part of the common loft, and twenty pounds as the remainder of the town's part for repairing the roof and glass windows in the kirk, making in all £100, it be broken and apportioned among the heritors of land within the burgh, and the tenandry within the same (consideration always being had to the proportions already paid by the heritors and the voluntary contributions paid by the tenandry), and for apportioning thereof and for breaking the assessment of May and June, appoints ten persons, the bailie to convene them and take their oaths. In the months of September and October soldiers were still coming into the burgh. Part of Captain Bissett's troop came in September, and remained for one month; and in the end of October part of Captain Turner's troop, in the regiment of Lilburn, arrived, and remained in the burgh until May 1658. During all this period of sectarian and political animosities there is little of interest in the burgh records. Indeed they are very meagre, and the great gaps in the council minutes are a silent evidence of the disturbed condition of the burgh and country all these years. This is due to the domination of affairs and persons by the soldiers of Cromwell, who arrogated all legislation to themselves.

Second Volume of Kirk-Session Records.

1658, January—The second volume of the kirk-session records begins in January 1658. It continues down to August 20, 1676, a period of eighteen years. It is thus seen to contain information in duplicate, and included within the first volume of kirk-session records; beginning, however, one year later than the first, and ending two years sooner than it. It contains, however, records of the discipline exercised by the session during the five and a half years omitted in the previous volume (viz., after February 25, 1657, down to October 29, 1662.) The second volume is in much worse preservation than the first, and in a hand-writing much less fine, and not so distinct. It is marked $\frac{A}{2}$.

Death of Oliver Cromwell.

[*1658*—This year was memorable as that in which died Oliver Cromwell, on September 3. Scotland, however, remained in possession of his troops, with their theologically-disposed officers. Ecclesiastically there was no change in the situation;

only a development of sectarian opinion and party. Regarding Church affairs in Peebles nothing special was occurring. Divine service had sunk all over Scotland to such a dead level of barren sameness that no specialised developments were possible without a revolution. This, however, was, in the course of things, on its way.]

The Vicarage Teinds.

1658—On April 12, in Peebles, certain persons were ordered to acquaint the quarters of the town for which they were responsible that they were to elect one of their number to meet with the vicar, Mr Andrew Watson, anent the vicarage teinds claimed by him, and to report the next council day. *(Note.*—Towards the end of the nineteenth century these vicarage teinds ceased to be collected. They have become lost to the Church for ever; and the properties from which they were formerly derived, which have been repeatedly bought and sold, subject to the burden of the tithe upon them, and on that account acquired more cheaply, were presented with a gift of their vicarage teinds by disuetude, and the Church is by so much more the loser.)

Building Activity in Peebles.

1658, October 9—The workmen, when they ended the flooring of the kirk-loft, received, at the direction of Provost Williamson, a quart of ale and a loaf, at a cost of 4s 2d. There was considerable building activity at this period. There was the reparation of the Cross Kirk, there were the perennial renovations at Tweed Bridge, the cross was also at this time undergoing repair, the East Wark was being demolished, &c.

How Church Buildings Disappeared.

1658, November 12—Laird Chisholm received from the treasurer the sum of three shillings for bringing three great freestones from the Kirk to Tweed Bridge.

Contemporary Minister.

[*1658—Lyne*—Hew Ker, A.M.; son of the preceding minister. University of Edinburgh, July 14, 1621; presented in conjunction with his father by James VI., March 3, 1627. Gave twenty merks toward the building of the Glasgow University Library in 1632; was member of Assembly in 1638. Died between June 24 and July 29, 1658, aged fifty-seven, in the thirty-second year of his ministry. Married, April 12, 1637, Janet, daughter of John Dickson, merchant burgess, Edinburgh; she died before January 29, 1675, and had a son, Hugh, who was served heir to his father, and a daughter Janet.]

Sacred Tune.

[*1658*—"Burford;" Henry Purcell, 1658–1695.]

Removal of Stones from the Cross Kirk.

1659, June—An entry concerning Peebles is that on June 23, Tom Tweddale was given two shillings for conveying four freestones from the Cross Kirk to Tweed

Bridge. Operations of this nature at the bridge necessitated spoliation of one or other of the Kirks, and required to be accomplished in the summer time, when the water was low. An enormous quantity of ecclesiastical masonry must be submerged in the bed of Tweed in the neighbourhood of the bridge. There are no recorded recoveries of any stones of special interest from the river with the exception of one very beautiful specimen. This is a large block of close-grained freestone, octagonal in shape, having each of its eight faces beautifully sculptured to the design of Gothic windows, each window being of different plan from its neighbours. A wide drain perforates the centre of the block. There can be no doubt that this is a relic of the pre-Reformation Church of Peebles which must have been the principal portion of a large and beautiful font. The size of the drain suggests the period of ecclesiastical usage when the infant neophyte was thrice bodily immersed in the consecrated water in the name of the Holy Trinity. The foregoing entries in the accounts of the burgh are quite sufficient to explain a possible method of transference of this ecclesiastical fragment from the Church to the river. It was found in that part of the channel now occupied by the foundations of the spinning-mill. It was restored to the Church in the year 1899.

Citation of Sir Michael Nasmith.

1659, September 22—Sir Michael Nasmith, who has been three times cited to the kirk-session of Peebles in vain, to be cited to the Presbytery.

A Case of Child Murder.

1659, September 22—This day Mr John Hay regrated that there is in the parish of Peebles one Margaret Bannatyne, who has rendered herself suspect of murdering of her own child, by her own confession to him, in private, and some of his elders, and that now she is convened before the kirk-session she would be frae it again, therefore he desired some brethren to assist him in dealing with her, that so heinous a sin and unnatural a fact be not hid, when God himself has begun already to bring it to light. Brethren appointed.

1659, October 13—Margaret Bannatyne, accused of murdering her child, has been recommended to the civil magistrate, she having confessed her sin.

Sir Michael Nasmith to be Warned.

1659, November 24—Sir Michael Nasmith not yet compeared. He is to be warned that if he does not compear, the next citation will be from the pulpit.

Regarding the Restoration of the King.

[*1659*—In the month of November of this year General Monk began his march from Scotland toward London to determine whether Charles II., King of Scotland, was to return from exile and occupy the throne of the United Kingdom. Hardly had Monk reached London when James Sharp, minister of Crail, began his journey thither also, having been sent on a mission to watch over the interests of the Church at this political crisis.]

ANCIENT FONT OF ST. ANDREW'S CHURCH—(Photo by T. Crozier).

Eight Gothic windows of different design are carved upon its panels.

Found in Tweed. Restored to Peebles Church by Mrs Wilkie. *See* p. 176.

Contemporary Ministers.

[*1659—Eddleston*—Robert Scott, A.M., University of St Andrews, 1632; presented by the Presbytery, September 3, and instituted, September 24, 1640. Deposed, May 5, 1659; taken off, December 4, 1660.

[*1659—Kirkurd*—Alexander Dickson, A.M., University of Edinburgh, July 25, 1638; presented by the magistrates of Edinburgh, November 10, 1641; ordained February 7 following; member of Commissions of Assembly, 1645–8; translated to Eddleston, October 26, 1659, which was affirmed by the Synod, May 2, 1660.]

The Restoration.

[*1660*—Meanwhile James Sharp, minister of Crail, was busy in London interviewing members of Parliament, closeted with General Monk, discussing affairs with Episcopalian ministers, and finally, about the month of May, crossing over to the Continent to offer his congratulations to King Charles upon his being proclaimed King of the United Kingdom. Sharp had been instructed to insist on the Covenanted uniformity of religion between the two countries, but he soon found a tide of feeling rising in favour of Episcopacy.

On May 29, 1660, Charles II., entered London in triumph. The monarchy was once more restored. By July 8, the Marquis of Argyll, who had crowned the King at Scone, but who, alas for him, was the leading spirit among the Covenanters, was arrested and committed to the Tower of London. On August 23, a number of Remonstrant ministers met in a private house in Edinburgh, and drew up a paper containing their views for presentation to the King. They were all arrested, and committed to Edinburgh Castle. Sharp arrived from London on the last day of August; and on September 3, the letter from the King, which he had brought, was read. In it Charles promised to protect and preserve the government of the Church of Scotland as settled by law. In the autumn several ministers were cast into prison for utterances from the pulpit which were supposed to incriminate them. And on the last day of the year there entered Edinburgh the Earl of Middleton, as Royal Commissioner, a man of rough manner, imperious way, and violent temper, who had served under Covenanting and Royalist banners. Meanwhile the Synods were turning their attention towards their dissenting brethren, and impeaching them for disloyalty to King and Church, and for disobedience.]

Peebles and the Restoration.

In Peebles the Restoration was evidently hailed as a relief from the oppressions which the people had undergone for long, both from the civil and ecclesiastical powers. Public spirit was waking up, a minor evidence of which survives on the vane of the town cross and on the halberts of the officers, which alike bear the date 1662.

Contemporary Ministers.

[*1660—Eddleston*—Alexander Dickson, M.A., from Kirkurd.

[*1660—Lyne*—Robert Brown, from Broughton. Was required by the privy council, on December 12, to compear and answer for assisting in the admission of the minister of Manor.]

End of the first century after the Reformation; also of the reformed occupancy of the Cross Church; also (for the time) of Presbyterianism.

The Second Episcopacy.

[*1661, January 1*—The Scottish Parliament, under the name of the Three Estates, was opened. It was composed of King's men. An absolute despotism, directed from London, ruled the legislation of Scotland now. The veto of Parliament was merely nominal. Acts of Parliament emanated from what was called the Drunken Parliament. The King was acknowledged supreme over all persons and in all causes, thus striking at Presbytery, which denied the supremacy of the civil magistrate in spiritual cases. All acts and practices after 1637 were declared undutiful and disloyal. The Solemn League and Covenant with England was declared null and void. Hamilton's Engagement of 1648 was approved of; and all persons in public trusts were to take the oaths of supremacy and allegiance, which recapitulated the acts strengthening the King's prerogative already passed. They passed also the Act Rescissory, annulling all the Parliaments held since 1633, thus uprooting Presbytery in Scotland. In the meantime assurance was given that kirk-sessions, Synods, and Presbyteries would be allowed, notwithstanding the Act Rescissory, as long as they kept within bounds. And on September 5, 1661, a letter to the privy council, from Charles II., announced the determination of the King to have the Church of Scotland governed by bishops, notwithstanding the letter from the King to the Presbytery of Edinburgh, dated August 1660, agreeing to maintain the government of the Church of Scotland as settled by law!—*(Butler.)* Of all the old bishops, Sydserff alone remained. Episcopal consecration was necessary. Accordingly, in the month of December, there met in London, Sharp, Fairfoul, Hamilton, and Leighton—the last being the one saint common to both the Episcopal and the Presbyterian Churches. Sharp and Leighton had first to be privately consecrated deacons and priests, and finally in Westminster Abbey as bishops.

In May the Synod of Lothian recommended two chapters of the Bible to be read before sermon, in forenoon and afternoon. The *Gloria Patri* was likewise resumed. They also recommended the daily morning and evening reading of scripture and prayers publicly; the Lord's Prayer before or after the Sunday sermon; and the creed at baptism.]

The Minister Preaches before Parliament.

1661, April 25—Mr John Hay, Peebles, excused because called to preach this next Sabbath to the Parliament at Edinburgh.

The Monastery Ruins.

On August 10, William Wood received 8s, at the rate of twelvepence per load, for eight loads of stones from the Cross Kirk to Tweed Bridge.

Synods, Presbyteries, and Kirk-Sessions Forbidden to Meet.

[While the bishops were yet in England, a letter from the King forbade Synods, Presbyteries, or kirk-sessions to meet until they could be reconstituted as bishops' courts. The new bishops now set themselves to hand on the Apostolic succession by consecrating others, and the sees were soon filled with new bishops.]

Patronage Restored.

[Patronage, which had been abolished by act of Parliament on March 9, 1649, was now restored. All vacant stipends for seven years to come were to be given to ministers, their wives and bairns, who had been loyal to Episcopacy.]

CONTEMPORARY MINISTERS.

[*1661—Manor*—John Hay, M.A.; presented by the earl of Tweeddale, with consent of the parson of Peebles, August 1661. Episcopacy having been restored, September 6, 1661, his settlement was forbidden by the privy council, December 10, but his admission was completed notwithstanding on December 12, for which seven ministers, who were present, were required to compear and answer. He was again presented in August 2, and admitted in October 1662; translated to Govan, 1663.

[*1661—Traquair*—William Thomson, A.M., University of St Andrews, 1631; licensed by the Presbytery of Dalkeith, November 11, 1641; called, July 1645; ordained, January 22 following; died between June 20 and July 11, 1661, aged fifty, in the sixteenth year of his ministry. Geills Miller, relict. A son, Thomas, died in 1710.

[*1661—Tweedsmuir* (disjoined from Drumelzier in 1643; Church built, 1648)—Alexander Trotter, formerly of Barra; entered, January 7, 1644; presented by John, earl of Wigton, in December 1647; admitted, August 10, thereafter; died, June 24, 1661, aged sixty-three, in the thirty-third year of his ministry. He "was very careful and diligent to establish good order and Church discipline." Married the daughter of David Ogill, minister of Barra, and had a son, Thomas.]

EPISCOPACY.

[Episcopacy was formally restored on May 27, 1662. An act of Parliament was passed requiring all those holding public offices to abjure the Covenant, and declare that it had been unlawful. As patronage had been in abeyance since 1638, and had been by law abolished since 1649, another act declared that all ministers who, since 1639, had been appointed to parishes without presentation from their lawful patrons, must either quit their parishes or accept presentation from the patron and collation from the bishop. The result was that 350 ministers were driven out of their parishes rather than submit. During the close of 1662, throughout large districts in the lowlands of Scotland, the Parish Churches were kept shut, the sacraments not administered, the bell not rung. Edinburgh was left with but one minister. Burnet states that the outed ministers were "very popular men, both esteemed and loved by their people; they were related to the chief families in the country either by blood or by marriage, and had lived in so decent a manner that the gentry paid great respect to them." Nearly 600 ordained ministers conformed to Episcopacy. But the Episcopalian Church of the Restoration differed little from the Presbyterian in its communion service, public worship, and even discipline. The bishops held certain dignities, they exercised some spiritual authority over their dioceses, they called Presbyteries "precincts," they had seats in the Scots Parliament, and they were bishops in name more than in reality. The Scriptures and the Creed were the only rule of faith. There was no liturgy in public worship except at Holyrood and the Parish Church of Salton, where Gilbert Burnet was minister. Leighton states that there was no change in doctrine, worship, or discipline. The doctrine continued Calvinistic; the worship was conducted without liturgy, surplice, or ceremony; the worshippers sat during prayer and at communion, which was rarely celebrated. There was no threefold ministry; confirmation was unknown. Ordination seems to have been very much *ad libitum;* Synods, Presbyteries, kirk-sessions, and elders continued as formerly. The bishops did not demand subscription to the old and first confession of the Reformers, but connived at the Westminster Confession and Catechism. Holy days were but rarely observed. The sole differences in divine

service appear to have been the use of the doxology, the Lord's Prayer, and, in baptism, the Creed. The moderator of Presbytery was chosen by the bishop. Candidates for orders were examined by the Presbytery, returned to the bishop for ordination, and inducted by the Presbytery to the charge; but in very many places the bishop ordained merely as one of the Presbytery, who each laid his hand upon the candidate. The bishop presided at the Synod. The Episcopal General Assembly consisted of bishops and deans and two members from each Presbytery (one to be the nominee of the bishop), and one member from each University. The calling of the Assembly rested wholly with the Crown, and nothing was to be proposed in it but by the King or his Commissioner, and no measures were to have effect until ratified by the sovereign. Leighton did not reordain any minister in his diocese, but regarded their Presbyterian ordination as valid as Episcopal orders. Leighton allowed Presbyteries to choose their own moderator. And as patron he allowed Presbyteries to invite a candidate to preach before the congregation in order that he (the bishop) might be guided by their opinion.—*Butler.*

In order to fill up the vacant benefices, invitations were issued broadcast to all who would accept livings in the west. From the north, which had always favoured Episcopacy, came crowds of uneducated young men in search of parishes. Many of the candidates were men infamous for immoral lives; all of them conspicuous by dearth of talent and learning. They were as a rule received by the parishioners in sullen silence. In this manner the first century of the Reformed Church closed. During that time the kingdom had been governed by Queen Mary, by Regents, of whom the Earl of Moray was the Good Regent, by King James VI., by Charles I., by Oliver Cromwell, and King Charles II. Of all those rulers, perhaps Moray alone had been, as far as he dared, a disinterested friend of the Church. The dealings of all the other monarchs had been characterised by a base duplicity to the Church. It is true that at times they made concessions and granted privileges to the Church, but only later either to be abrogated entirely, or used as a means of personal or political advantage. Not one of the Stuart sovereigns was a true friend to the Church of Scotland; but if she had been chastised with whips in her first century, she was now to be chastised with scorpions by Charles II. and James VII. In her own ecclesiastical polity the Church had witnessed many vicissitudes. Continuing in 1560 she had been fostered by Knox, who had given her Knox's Confession and The First Book of Discipline. Those were the days of superintendents over districts. Next had come The Book of Common Order, or Knox's Liturgy, which appointed an order for divine service in the Church. No theory of Apostolic succession had hampered the early fathers; there had been no break in the continuity of the Church to make any proceedings necessary on that account. Knox had passed away in 1572, and had been eulogised by the Regent earl of Morton. Andrew Melville had carried on the torch in succession to his great predecessor, himself second to none. There had been the Concordat of Leith, followed by the Assembly at Perth, which sanctioned and gave a qualified assent to bishops. Those were the Tulchan bishops. Andrew Melville discovered the Divine Right of Presbytery. The Second Book of Discipline followed in 1578; and in 1592 the government of the Church by Presbyterian Courts was ratified by act of Parliament. From 1592 to 1610 the government of the Church was by Presbytery; she was at peace, but had two grievances—lay patronage and pillage of her patrimony. The year 1610 saw Episcopacy established in Scotland; and three of the ministers of the Church journeyed to England and there received Episcopal ordination. For twenty-eight years this polity continued. The service book of Laud had been introduced and discontinued in 1637. The following year saw the

National Covenant, and coincident with it Scotland was in rebellion. The unfortunate attempts at uniformity with worship in England resulted in the degradation of divine service in the Scottish Church, the effect of which continued for two centuries. The Solemn League and Covenant, with all its narrow bigotry, replaced the patriotic National Covenant; and in its train followed the execution of Montrose, loyal to the latter and to the King. 1643 was the year of the Westminster Assembly of Divines. To it were due the Westminster Confession, also the Directory and the Catechisms. Lay patronage was repudiated in 1649. This year had also witnessed the death of Charles I. and the proclamation of his son as King of Scotland. The ten years of the rule of Cromwell ensued, bringing in their train the narrow intolerance of the sectarian denominations, along with the dissensions between Resolutioners and Protesters. Wearied of all this, the country had reacted to Episcopacy.

The bishops at their Synods in 1662 gave instructions that the reading of Scripture, the use of the Lord's Prayer and the *Gloria Patri*, the repetition of the Creed at baptism, and in some cases public morning and evening daily prayer, should be resumed. The people then rose at the singing of the doxology, showing that sitting at praise was the custom. Hence, for the next two centuries after this, all the foregoing observances were associated in the minds of the congregations with Episcopacy. And this is the cry down to the present day. All the degraded innovations of the Brownists came to be regarded after this as the worship of the Covenanters and even as the use of the early Reformers. Hence it is that by those who are unacquainted with the ecclesiastical history of their own Church, the Church of Scotland, the devotional spirit which characterised the end of the nineteenth century and beginning of the twentieth in the reverential endeavours after a restored liturgy and decorous ritual for the observance of divine service, is looked upon as a spirit of innovation, instead of in its true aspect as one of restoration. What is sought is a return to the early ritual and liturgical observance of the Reformed Church, undisfigured by the engrafted and debased innovations of the Brownists. The Church under their use has for too long occupied the position of merely a teaching institute. Worship by the congregation has, during all that time, been reduced to a minimum. The minister even yet has too large a part of the service on his shoulders, while the congregation is content to sit still and allow him to become their intermediary almost to a papistical degree between its members and the Divine Being. This is in process of being corrected; but it is the legacy which the Church inherited from those Brownist times, and from the days of the Assembly of Divines, when the Church of Scotland, in a spirit of self-abnegation, sought to accomplish uniformity between the kingdoms by the sacrifice of her own liturgical and devotional forms.]

The Test.

[The following was the Test, or declaration appointed by Act 5 of the second session of Parliament, 1662, to be subscribed by all persons in public trust. It was their refusal to subscribe this Test which was the cause of hundreds of ministers being deprived of their livings:—"I do sincerely affirm and declare that I judge it unlawful to subjects, upon pretext of reformation, or any other pretext whatsomever, to enter into leagues and covenants, or to take up arms against the King, or those commissioned by him; and that all those gatherings, convocations, petitions, protestations, and erecting or keeping of council-tables that were used in the beginning, and for the carrying on of the late troubles, were unlawful and seditious:

And particularly that these oaths, whereof the one was commonly called THE NATIONAL COVENANT (as it was sworn and explained in the year 1638 and thereafter), and the other, entituled A SOLEMN LEAGUE AND COVENANT, were and are in themselves unlawful oaths, and were taken by and imposed upon the subjects of this kingdom, against the fundamental laws and liberties of the same; and that there lieth no obligation upon me or any of the subjects from the said oaths, or either of them, to endeavour any change or alteration of the government either in Church or State, as 'tis now established by the laws of the kingdom."]

THE KIRK-SESSION OF PEEBLES UNDER EPISCOPACY.

1662, October 29—Meeting of the kirk-session of Peebles. No minutes of any meetings are extant from the 25th of February 1657. There is thus a gap of five and a half years without information. Mr John Hay is still minister, but Mr Andrew Watson is no longer the clerk, his place being taken at this meeting by Mr Robert Smith, schoolmaster. There are some changes in the personality of the kirk-session. At the time of the latest entry, Puritanism was the order under the Commonwealth of Cromwell; now the Restoration has taken place, and with it Episcopacy has been restored. The accounts of the collections and debursements of the poor-silver were this day given up as follows:—Collected since April 23, £35 19s 8d; debursed since that day to the poor ones who are ordinary pensioners and to some others in necessity, £72 3s 4d; which being added to the former superplus extends on the whole to £228 16s 9d; so the distributions exceed the collections, £192 17s. Two women, delated for their scandalous carriage by railing, scolding, and flyting on the Sabbath day, and a man for cursing and swearing—are all ordained to be cited to the next meeting.

1662, November 2—At a meeting of kirk-session the man confessed his guiltiness in cursing and swearing. He was ordained to go to the minister before the next session day to be dealt with, that he may be made more sensible of his sin, and thereafter be rebuked and undertake never to be found in the like again. The women likewise compeared for flyting and scolding on the Sabbath day, but not being convinced, were delayed for farther clearing to the next meeting, and other neighbours to be cited as witnesses. Two of the session to go through the streets next Sabbath to search in time of divine service and take notice of Sabbath breakers. Kirk-session meetings were wont to be held on Wednesdays; now they are found held on Sundays. Is this the greater latitude of the Restoration?

1662, November 19—Two men compeared before the kirk-session and professed themselves sorrowful for travelling on the Sabbath day. The session ordained them to be publicly rebuked the next Sabbath day, and to pay twenty shillings Scots to the poor.

1662, December 4—At a meeting of kirk-session a man confessed his scandalous carriage both in offending God and wronging his neighbour the provost by his railing, outrageous speeches toward him in his furious passion. He confessed himself to be heartily sorrowful therefor; and being humbled before the session, promised that through God's grace he would never be found in the like again, but would study to walk more Christianly. Which the session accepts, but ordains him to pay forty

shillings to the poor. The women again brought up for flyting, but the witnesses declared that they did hear no scolding nor flyting. The session not finding any more in it desired that they might be sharply rebuked for giving any offence on that day in the least. Which accordingly was done, and they were exhorted to walk more Christianly.

1662, December 10—At a meeting of the kirk-session held on this day, there appeared before them a man who confessed his sins of drunkenness and swearing. And being humbled on his knees, he professed himself heartily sorrowful for them, and promised never to be found in the like again. The session enacted that if he be guilty again, he shall be severely punished. The piper's wife being cited, compeared, for receiving idle and vagabond persons into her house, who being sharply rebuked, was informed that if ever she did the like again, the magistrate would put her out of the town. It was ordained that elders and deacons in their several quarters should diligently perambulate on the Lord's Day to see if any did profane the Sabbath in the houses or in the streets after divine service.

1662, December 17—At a meeting of the kirk-session it was thought fit and expedient that the elders and deacons should know their quarters, particularly for visiting and searching both on the Sabbath and week days. The division whereof is as followeth, each elder together with his deacon:—Provost Williamson for the south-east quarter, with his deacon, William Hislop; Provost Plenderleath from thence to Sir James Douglas's dwelling-house, and John Smith his deacon; from thence John Bell to the West Port, and his deacon; John Frank for the south-west to the Dean's Gutter and Dean's Wynd, with Adam Russell his deacon; Mr William Hay from thence to the Northgate head, with his deacon, Andrew Hislop; Thomas Smith for the Northgate, and Thomas Giffen his deacon; for the landward part seven elders and deacons; and one of each for the Old Town. Alexander Laidlie, the piper, compeared for playing in the night time, and corrupting young folks thereby, for which he was sharply rebuked. He promised not to do the like again, otherwise to be severely punished. A man at the West Port gave in a bill complaining that a man and wife had scandalised his good name by calling him a thief, and offering also to prove it that he had opened sacks in the mill and taken shillings out of them, and put them in his own. His wife also had said that her husband's head would stand neither on the East nor on the West Port as his (the accuser's) forebear's did. The man confessed his part, and the session ordained him to be publicly rebuked before the congregation for the slander, and also to pay ten shillings to the poor. The woman denying her part, witnesses were called and sworn. One man deponed that he heard her say that she hoped her husband's head would stick neither on the East nor the West Port for a wrongous action. A woman deponed that she heard her say that her goodman would be as long unhanged or his lug unnailed to the tron as any Horsburgh of his kin. Several other witnesses confirmed these expressions. The session finding it not proven in terms, but finding her guilty of reflecting speeches tending to much thereaway, ordains her to be sharply rebuked by the minister, which was done; and she professing her grief and sorrow therefor, promised not to be found in the like again.

Painting the Kirk Loft, &c.

1662, November 8—To Thomas Brown, for painting the Kirk loft, the dial, and the chains, £30.

Moderator Appointed by the Archbishop.

1662, November 27—This day, upon a letter from the most reverend archbishop warranting Mr John Hay to preside in the Presbytery as moderator, the said Mr John Hay is thereupon accepted as moderator by the brethren present.

Fines Imposed under Middleton's Act.

1662—List of fines imposed by Middleton, in Parliament, 1662, for complying with Cromwell generally, but for no special crimes (arbitrarily chosen):—Peeblesshire —The laird of Polmood, £600; William Burrell of Slipperfield, £600; Douglas of Linton, £360; Cranstoun of Glen, £800; Bailie John Horsbrugh, of Peebles, £360; Mr Andrew Hay, brother to John Hay of Haystoun, £600; Joseph Learmonth, £1200.

Contemporary Ministers.

[*1662—Traquair*—John Carmichael, M.A.; deposed, October 18, 1665, for declining Episcopacy, when he joined the Presbyterians. Had his share of suffering, and died at Pitmeddie, in Fife, aged about 36.

[*1662—Tweedsmuir*—Robert Scott, M.A., formerly of Eddleston; presented by the earl of Wigton; died, October 1674, aged about 62.]

The Proceedings of the Kirk-Session and of the Presbytery under Episcopacy.

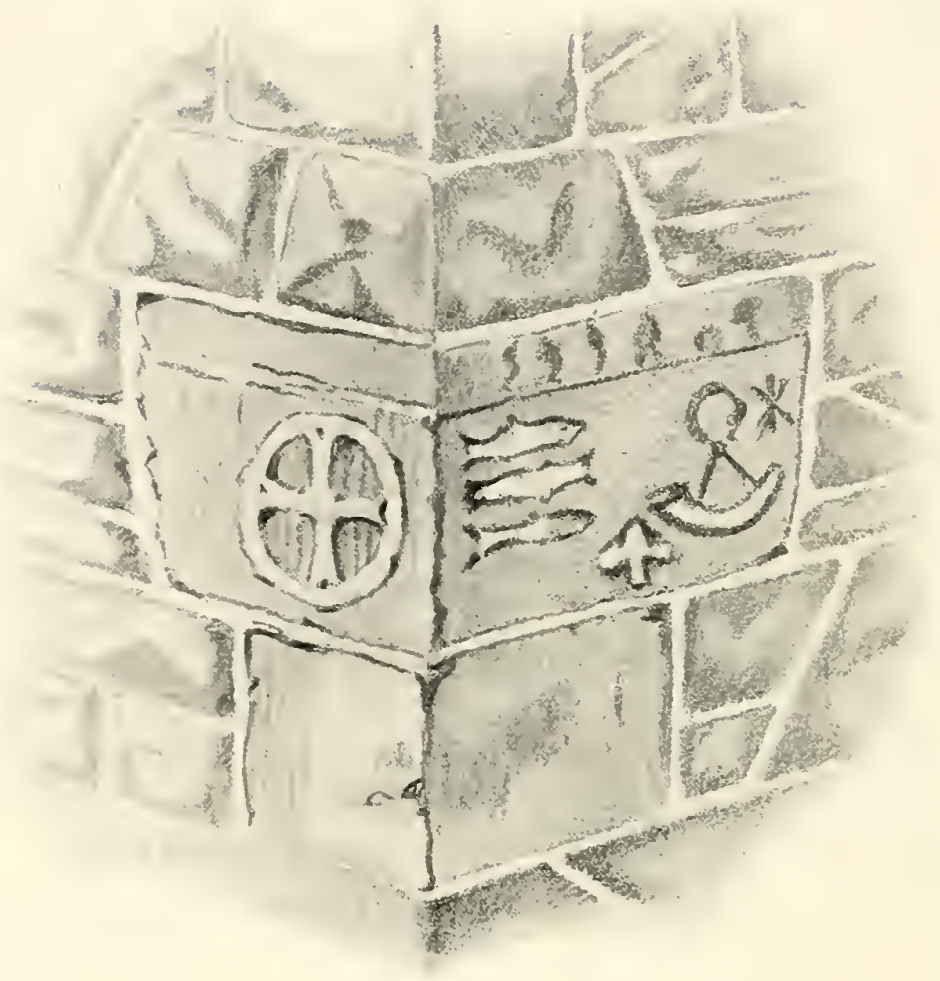
1663, January 7—A testimonial was received by the kirk-session from the parish of Temple, testifying that a certain woman, who had lived there for the space of a year, was without public scandal, to which place she came from the parish of Borthwick, where she lived thirteen years without public scandal, except her graceless and irreverent carriage at a time there before the congregation when the minister was about to reprove her for flyting and scolding with her neighbours, for which she did satisfy the kirk. Which last testimony was subscribed by the minister of the parish of Temple.

1663, January 8—The registers of the Presbytery produced and committed to the keeping of the moderator (Mr John Hay).

1663, February 5—Moderator ill in Edinburgh, and clerk there also, pleading at law for his stipend, and he has with him the minutes.

1663, March 19—This day the moderator gave in to the Presbytery a presentation from the earl of Tweeddale to Mr Robert Smith, to the vicarage pensionary of Peebles, and the archbishop's collation thereupon. Upon which the brethren, after the rising of their session, went to the Church of Peebles and inducted him.

1663, March 22—At a meeting of the kirk-session, held on this day, there appeared a man and two women accusing a certain man of calling their mother a



TOWER, CROSS KIRK—(Drawn by Geo. Johnston).

Sculptured stones upon the south-west angle of the Cross Church Tower. Opinions differ whether they have been utilised as building material from some other site, or whether they indicate the completion of that portion of the Tower.

Observe the Cross of the Trinity Friars; also the three salmon of the Burgh crest; the fleur de lis (or arrow head); the hunting-horn; and the sheaf of arrows. The signification of the three last is unknown. *See* pp. 185, 189.

witch. The accused man being called, stated that being in a distemper at the time after drink, he could not remember if such words did escape him, but if they did, it was beyond intention and mind, and therefore he professed himself sorrowful, also for his being overtaken in drink which occasioned it, promising by the Lord's grace not to do the like again; wherewith the parties offended were satisfied.

1663, March 25—At the meeting of kirk-session, held this day, the collections were given up, and distributions as follows:—Collected since October 29, 1662, £26 6s; disbursed since that day, £65 13s; which, being added to the former superplus of £192 17s, extends to £258 10s; so remains superexpended, £232 4s.

1663, April 29—Provost Williamson and Thomas Smith, who were ordained to view the steeplehead, which was ruinous, reported that they had done so, and that in their judgment they thought 200 merks would repair it. The heritors to be spoken to as to reparation.

1663, May 15—On which day the minister and elders and sundry of the heritors did meet anent the repairing of the steeplehead in the Cross Kirk. The meeting agreed to have the steeplehead repaired at the cost of 200 merks, as reported by Provost Williamson and Thomas Smith. The heritors agree to be assessed for the cost according to the rule formerly in use at the repairing of the kirk, to which all consented except Haystoun.

1663, June 10—A man was summoned before the kirk-session for vaging (wandering) on the Castlehill in time of divine worship, along with another man, who also compeared. Both confessed their sin, being humbled before the session on their knees, and enacted never to do the like again, and also to pay to the poor six shillings. The keeping of the little mortcloth was committed to a certain man. It is to be lent out to any within the town and parish for twenty shillings Scots; and for forty shillings Scots to all outside the parish.

1663, July 8—This day the collections and disbursements were given account of:—Collected since March 25, 1663, £25 19s 8d; debursed since that day, £25 16s 4d, which, being added to the former superplus, £232 4s, extends in both to £258 4s; so remains superexpended, £232 8s.

1663, July 12—The Kirk treasurer was ordained to buy a green cloth for the pulpit. It was also ordained that the repairs on the steeplehead be hastened.

1663, July 22—A woman was asked to declare as witness what she knew in a certain scandal between a man and a woman. On one occasion she declared that she had seen the man and the woman late on a winter night go in alone to the Chapel and not come out. On another occasion she saw the couple alone at Dean's Wynd foot late at night. On another occasion she heard her say when Hugh was sitting whistling on the Tolbooth stair, "Who would not love that well-favoured face?" On July 26 another witness, a man, declared that he heard the accused man declare that he would run himself through with a "touk" when the woman threatened to give up his company. A woman also declared that she witnessed their meeting at the Cross Kirk. Later on, on September 20, the accused woman having been formally ordained by the session to find caution to abstain from keeping company with the man, or correspondence in any kind, having not done so, was referred to by the magistrate to

make her obey. On October 19 a different man altogether became caution for her, under pain of 100 pounds Scots.

1663, August 9—The pastor did seriously exhort members of the session to take notice of scandalous persons not worthy to communicate, seeing that the time thereof drew nigh.

1663, August 22—This date was the Saturday before the celebration of the sacrament of the Lord's Supper, accordingly the session met, and the elders were exhorted to attend the tables, with an elder and a deacon at each kirk door for the collections.

1663, August 30—The members of session having observed some that withdrew from the sacrament last Sabbath, it was thought expedient that they be cited before the session to give their reasons why they did so, and also from the hearing of the Word; and their names to be given in next day.

1663, October 28—Collected from July 8, £47 13s 6d; debursed, £30 8s 8d; superexpended at this date, £215 9s 4d.

Death of Archbishop Fairfoul.

1663, November 2—Archbishop Fairfoul died in Edinburgh. On November 11 his body was carried to St Giles' East Church, now the High Church, and laid in mourning before the pulpit. The bells rang for the funeral sermon at four in the afternoon. Mr John Hay, parson at Peebles, archdeacon of Glasgow, preached from Ecclesiastes xii., 5. The body was then taken in procession, and interred at the east end of the Abbey Church.

The Revolt against Episcopacy.

[*1663*—All the troubles which now befell the Church of Scotland were principally brought about by the following causes:—Patronage in the Church had been abolished by act of Parliament in 1649. The General Assembly, in following this act up, had conferred on the kirk-sessions the right of electing the ministers, with power to the congregations to appeal to the Presbytery in case of dissatisfaction. From 1649 to 1660 all the ministers ordained had been elected under this act. But it was now announced, as has been already mentioned, that all such ministers had no right to their parishes. To meet their case, however, it was agreed that every minister who should now receive presentation from the patron, along with institution from the bishop, would be allowed to retain his Church, manse, and benefice. After the passing of those acts, the Lord High Commissioner journeyed into the west country, and, while there, learned from the archbishop of Glasgow that none of the ministers of his diocese had as yet presented themselves for institution, and that they were continuing in their livings in defiance of the acts. Thereupon a meeting of the privy council, held at Glasgow, on October 1, passed an act declaring that all the ministers who had not complied with the law had forfeited their livings. They were interdicted from preaching, and were ordered, along with their families, to remove from their parishes before November 1. On that day three hundred ministers came out of their manses and Churches. Many of these continued to preach, though not in the Church; thus arose conventicles, or field-preachings. The Parish Churches became deserted. Few or none resorted to them to listen to the curates who occupied the places of the extruded ministers. Ruinous fines were

exacted from all who abandoned their Church or resorted to conventicles. The curates themselves became informers on the parishioners. In many of the Churches the curates called a roll of the names of the parishioners at the close of the service, and handed over to the officer commanding the district a list of defaulters. These had fines imposed upon them and soldiers quartered on them until they were paid.]

Anent the Curates.

[*1663*—Indeed there was never a more melancholy change made in a Church than when Presbyterian ministers were thus turned out, and the bishops with their curates came in. Before the reintroduction of Prelacy in the preceding year, every parish in Scotland had a minister, every village a school, every family, and in most places each person, a Bible; the children were all taught to read, and furnished with the Holy Scriptures either at their parents' or the parish charge; every minister professed and obliged himself to adhere to the Protestant Reformed religion, and owned the Westminster Confession, framed by the divines of both nations, and were regulated by the excellent acts of Assemblies.

Most part of the ministers did preach thrice a week, and lecture once, to say nothing of catechising and other pastoral duties, wherein they abounded according to the proportion of their ability and faithfulness. None of them were scandalous, inefficient, or negligent, as far as could be noticed, while Presbyteries continued in their power. A minister could not be easy himself without some seals of his ministry, and evidences of the divine approbation in the souls of his people, of which there were in that period not a few. One might have lived a good while in many congregations, and ridden through much of Scotland, without hearing an oath. You could scarce have lodged in a house where God was not worshipped by singing, reading the Word, and prayer. And the public-houses were ready to complain that their trade was broke, everybody now was become so sober.

As soon as the prelates and their curates were thrust in, one began to meet with the plain reverse of all this, which was the heavier that it resembled King Saul's change—a bad spirit after good. Some two years ago there was scarce a minister or expectant in this Church but professed himself a covenanted Presbyterian, and so the bishops and the curates in the eye of the common people came in with perjury written in their foreheads where holiness to the Lord should have been, and one need not wonder at the opposition made to them.

When the curates entered their pulpits it was by an order from the bishop, without any call from, yea, contrary to, the inclinations of the people. Their personal character was black, and no wonder their personal entertainment was coarse and cold. In some places they were welcomed with tears in abundance and entreaties to be gone; in others with reasonings and arguments which confounded them; and some entertained them with threats, affronts, and indignities too many here to be repeated. The bell's tongue in some places was stolen away that the parishioners might have an excuse for not coming to Church. The doors of the Church in other places were barricaded, and they made to enter by the window literally. The laxer of the gentry easily engaged to join in their drinking cabals, which, with all iniquity, did now fearfully abound, and sadly exposed them; and in some places the people, fretted with the dismal change, gathered together and violently opposed their settlement, and received them with showers of stones. This indeed was not the practice of the religious and more judicious; such irregularities were committed by the more ignorant vulgar, yet these were so many evidences of the regard they were like to have from the body of their parishioners.—*Wodrow*, p. 332.]

Contemporary Ministers.

[*1663—Manor*—John Hay, A.M.; University of Glasgow in 1654; licensed by Presbytery of Haddington, September 8, 1659; presented by John, earl of Tweeddale, with consent of the parson of Peebles, August 13 and 19, 1661. Episcopacy having been restored, September 6, his settlement was forbidden by the privy council, December 10, but his admission was completed notwithstanding on the 12th of said month, for which seven ministers, who were present, were required to compear and answer to the premises under pain of rebellion, as has been mentioned. He was again presented in August, and admitted October 1662. Continued June, 15, 1663, and was translated to Govan same year.

[*1663—Manor*—David Thomsone, translated from Dawyck. He was attacked by a number of armed men, September 9, 1680, and fell as dead, when they plundered his house and stole his horses. He was deprived in 1681 for refusing the Test; again presented and admitted, 1682. Being disabled from the ministry through loss of hearing occasioned by wounds in his head from the swords of his assaulters and other hardships, he was obliged to demit his charge. The privy council, in 1689, allowed him a share of the collection uplifted for the French and Irish Protestants; died January 1692.]

Court of High Commission.

[In 1664 King Charles II. established in London a Court of High Commission for the purpose of trying all offences committed against the Established Church. But its arbitrary proceedings caused so great disgust that it was abolished in a year.]

Town Council Regulations.

1664—In Peebles at this time they were concerned that every member of the town council should possess and wear a hat at the meetings of the magistrates; that the streets and bridges should be kept clean; and that one of the feet of every hen should have a clog of wood attached to it for the purpose of preventing the fowls from scraping in gardens or upon thatches of houses. When any person of quality died, twenty of the ablest honest burgesses were to attend the funeral, under penalties.

The Kirk-Session and the Presbytery under Episcopacy.

1664, January 6—It was ordained that when the Church ladders are lent out they shall not be permitted to stand at a house above two houses' height, but to hang at the high house; and the borrowers thereof to pay 12d per day.

1664, January 20—Collected since October 28, 1663, £21 7s; debursed, £33 17s 6d; debt, £227 19s 10d. It was the session's desire this day to the magistrates that none be permitted to come and take up their residence in the town but those that live peaceably and attend ordinances.

1664, February 10—This day was produced the disposing of the roumes in the Cross Kirk. The earl of Tweeddale and most part of the heritors meeting with the elders, March 24, 1658, together with the magistrates of the burgh:—(1.) The earl of Tweeddale's place is appointed over against the pulpit on the north side, and to build laigh or high, or both, as he pleases. (2.) The magistrates of the burgh and town council have chosen for themselves to build a loft to go through the east end of

the Kirk, and to come as far west as the east side of the first south window. (3.) The laird of Smithfield's roume is next to the earl of Tweeddale's, on the north side of the Kirk eastward. (4.) Mr John Hay, parson, having been at the pains of repairing the third part of the roof, his place is appointed between the pulpit and the south Church door, and his pew to come as far from the wall as the pulpit and seats thereto belonging. (5.) Haystoun's place on the right hand on the east side of the pulpit. (6.) Cringletie on the west side of the south door. (7.) Chapelhill on the west side of the north door, and his seat to stand along the wall, if he choose a fixed back seat. (8.) Barns and Crookston pew to stand with the end to the wall on the north side of the Church, next to Smithfield's seat. (9.) Heathpool and Winkston, a pew behind Haystoun. (10.) Mailingsland and Foulage, a pew next behind them. (11.) Blackbarony's and Kingslands' place behind Barns and Crookston on the north side of the Kirk. (12.) Gilbert Hay of Bridgelands' place behind Chapelhill. (13.) Whitehaugh's place behind Mailingsland. (14.) Little Ormiston behind Cringletie. These were all the places then thus designed.

1664, February 17—Elders ordained in their several quarters to search for these young men who sit up late drinking and playing at cards, and report. And on March 16, similarly the elders were ordained to observe those that vage (wander) and clatter under stairs on the Sabbath day, and to give in their names.

1664, March 30—The accounts for the repairing of the Cross Kirk steeple were produced by James Williamson. The debursements came to the amount of £125 3s. "So remains £8 3s 8d, which he has delivered to the kirk treasurer." It was reported on May 11 that there had been collected since January 20, £34 1s 2d; that there had been debursed since that day, £52 16s 2d; and that there remained superexpended, £246 16s 10d.

1664, April 14—Hew Blak and Bessie Melrose, who had been long processed before the kirk-session of Peebles and the Presbytery, now confessed before the kirk-session their sins, and were called. She said the reason why she had been so long in confessing was that the man prevented her, and he said that the reason that he had been so long in confessing was that the woman and her relations prevented him. Case deferred, as another woman now implicated. The above inserted by me. —P. PURDIE, *Clerk*.

1664, June 23—Bessie Melrose to evidence her repentance in sackcloth before the congregation of Peebles. The others have not yet confessed.

1664, July 6—This meeting was taken up by three wives, two of whom were accused by the third—all having the same Christian name of Bessie—of calling her a witch, and charging her with bewitching various persons. The bill was proven, and the matter carried over to next meeting.

1664, July 20—A woman from Stobo produced a testimonial to the effect that she was free of any public scandal, and had never been under an ill report of witchcraft or charming. The dues for the use of the mortcloth were fixed for those outside the parish at £4, and for those within the parish, forty shillings. A bill of complaint was given in by two Janets against a man and his wife, to the effect that he said that he would prove by witnesses that one of the Janets cast the dew over

her shoulder in the Quarrel Holes before the sun, where his naiggs died; and that when he was coming in with his naigg Janet met him, and that if she had not met him his naigg would not have died, and that the man's wife called Janet a ringwoodie witch. The man denied his part, but his wife admitted hers. Witnesses confirmed having heard all the charges and expressions. The session delayed what farther was to be done.

1664, August 10—The matter of the three Bessies was resumed. A man deponed that he had never seen accused woman; for when once drinking a pint of beer in her house he saw none but her servant. And he never blamed Bessie for the distemper which he took a little while thereafter. In the end (on August 17) one of the Bessies was ordered to be rebuked before the congregation for calling one of the others a witch; the second Bessie was rebuked before the session for certain evil-favoured expressions concerning the third Bessie, and ordered to be reconciled. There was reported collected since May 11, £27 9s 6d; debursed, £18 3s; superexpended, £237 8s 6d.

1664, August 21—The delinquent Bessie was publicly rebuked before the congregation, and professed herself sorrowful. Two women, called Isobel, and a man were summoned for a breach of the Sabbath. The first Isobel sent her woman, the second Isobel, with a barrel of ale on the Lord's Day, and the man was accused of receiving it. These all professing their sorrow, were sharply rebuked before them, being the first fault and enacting never to do the like again. The sender meantime was ordered to pay twenty shillings to the poor. On the same day four Brotherstones compeared along with another man, all accused being fleshers, charged with being wont to drive away their goods on Saturday. They were ordained to bring a testimonial where their goods are on the Sabbath hereafter.

1664, October 19—The session ordered the treasurer not to sett out any of the silver belonging to the box to any man without the advice of the session. If he do otherwise he is to sustain all the losses. A man complained against two women for cursing and railing at him, and saying, "The devil come to the rigging of your house and whummle it down on your head and on your family." Also bidding God's curse on him and his family, and wishing His curse never go by him. Denied.

1664, October 26—Two new deacons were admitted on this day. In the case of the Janets, referred to at a previous meeting, the wife of the man was ordered to be publicly rebuked for calling one of the Janets a ringwoodie witch; and the other Janet was ordered to be publicly rebuked for cursing and imprecating against the man.

1664, November 9—There appeared Alexander Laidlay, who gave promise that he would not misbehave himself nor play on his pipes at home nor abroad. If otherwise he is to be banished the town.

1664, November 23—The treasurer reported that since August 17 there had been collected £29 12s; there had been debursed, £40 3s; there had been superexpended, £252 2s.

1664, November 27—The Church beadle gave in a supplication wherein he acknowledged his miscarriage in his office by betraying his trust therein; humbly

A Sinner on the Pillarie being Rebuked—(Photo by Messrs Annan, Glasgow).

Observe his frail companion in the foreground, with the "corpus delicti" on her knee; her mother is beside her. The minister, being of the rigid party, wears no gown. The men have replaced their bonnets after prayer, because the sermon was not considered inspired.

Painted in Water-colour by David Allan (1744-96). Reproduced by kind permission of the Earl of Stair.

See pp. 191, 202, 205.

craving mercy therefor from God; and submitting himself to them and their censure; and if they would be pleased to readmit him to his office. But the session unanimously thinks him unworthy to be in that place. A collection was ordered to be taken up on December 7, for the wright, who was now blind and indigent and in great poverty. And a new beadle was chosen on the 21st, there being nothing against his character; accordingly the oath *de fideli* was administered to him.

1664, December 29—Bessie Melrose, having now kept the public place of repentance all the time which was enjoined, and the Presbytery being satisfied of her "unfeigned repentance," allow her to be received. The two other people involved in this case not yet sentenced, fresh wrong-doing being discovered on the part of the other woman, &c.

Contemporary Ministers.

[*1664—Eddleston*—Alexander Dickson, A.M., translated from Kirkurd; called, May 28, 1659; admitted, May 30, 1660; continued, April 14, 1664.

[*1664—Lyne*—Robert Brown, translated from Broughton; called, April 1659; admitted, February 1 following; presented, June 1661; required by the privy council, December 12 following, to compear and answer for assisting in the admission of the minister of Manor, under pain of rebellion; continued, August 4, 1664.

[*1664—Skirling*—David Hay, translated from Cathcart; died, May 1666.]

The Kirk-Session and Presbytery during Episcopacy.

1665, January 11—A collection was ordered to be taken for the bridge of Dy, in the north, according to the act of Synod. Winter floods had probably caused its destruction.

1665, February 1—The wrights and smiths of Peebles petitioned the kirk-session for license to build a seat for themselves, viz., a loft at the west end of the Church. The session granted this, provided they remove the pillar at their own cost, and repair at their own cost the scholars' loft for them. The scholars' loft was also situated at the west end of the Church.

1665, February 16—The magistrates of Peebles and some of the elders ask for supply to be arranged for them during the time of their minister's illness.

1665, March 26—The minister was ill, and on that day Mr John Philp, minister at Kirkurd, preached and "kept session" on that account. "Who having been desired by the parson to enquire at the eldership if there were any new scandal, they answered they knew of none; whereupon, at the parson's desire, exhorted them to vigilance in their several quarters."

Mr John Hay, the minister, died in the following year. He was ill yet in the month of April 1665, and there was no meeting of session.

In July the collections were reported thus:—Collected since November 23, £56 4s 6d; debursed, £45 6s; superexpended, £241 2s.

1665, August 6—A man gave in a bill against another man and his wife in Woodgrivinton for calling him "an old-faced warlock's get and witch's goat, and his wife said he was come over to brag them with his old silver that his father had conquished with his joukrie and naverie under the nooks of Kaidmuir, and that my

wife was a hypocrite going from holl to holl and kirk to kirk yowling." The bill was proved against the woman on the following week, and she was ordered to be publicly rebuked.

1665, August 13—This day being the Sabbath, the act anent withdrawers from public worship was publicly read before the congregation, and delivered to the provost to be put into execution. A woman, being old and poor, supplicated the session for some supply; she was made an ordinary pensioner with the rest.

On September 10, this being the Sabbath, the proclamation for keeping of the Fast was publicly read before the congregation, who were ordered to keep it. A woman gave in a supplication for some supply, "to satisfy the physician" for curing of her broken arm, being poor. The treasurer is ordained to speak the physician and report.

On September 13, the public fast and humiliation was solemnly observed.

On September 17, the session having considered those that withdraw from the ordinances, did give these to the provost—(here follow nine names, one being called "Skinkie").

On September 24, a pair of shoes was ordered to be given to an old man; and the price of three pecks of meal to the wife, whose arm was broken, "and to pay for curing of her arm."

1665, October 5—James Nichol referred to Presbytery by the kirk-session of Peebles as one who has a child long unbaptised, withdrawing himself also from the ordinances of the Church, keeps conventicles, and is disobedient to the kirk-session. He to be summoned *pro secundo*, and if he does not compear the Presbytery will summon him before the archbishop and Synod. Was this the martyr of 1685?

1665, October 18—Mr John Carmichael, minister at Traquair, was called at the door of the High Kirk of Peebles, but compeared not. He sent, however, a letter wherein he declines the present Synod, and refuses to keep meeting with the archbishop and Synods for the time to come, and professes that his keeping of former meetings with them has been bitterness of spirit to him before the Lord. The Synod thought good to put a close to the process, and, by plurality of votes, deposed him from the office and exercise of the ministry. (This would seem to have been the ruined Church of St Andrew.)

On October 22, the shank weavers, who had lately come to the town, were ordained to bring testimonials.

On November 15, a poor orphan got a pair of shoes and a shirt; a poor man in the Longsyde house was to have the price of half a boll of meal; and a woman was to get a pair of shoes and a plaid. A woman who had failed to prove her case against another is ordained to lose her forty shillings caution money; and "because she is delated for scolding, she is referred to the provost to be incarcerated therefor, and to appear the next day of session."

Contemporary Ministers.

[*1665 — Dawyck* — William Bollo, M.A. Ordained by the archbishop of Glasgow, and admitted and instituted May 8, 1665; translated to Stobo, 1682.

[*1665—Eddleston*—James Smyth, M.A., from Innerleithen.

[*1665—Traquair*—John Carmichael, A.M., son of Frederick Carmichael, minister of Markinch; University of St Andrews, July 20, 1650; elected to their bursary by the Presbytery of Kirkcaldy, December 4 following; ordained, May 24, 1661, as minister of Thursbie, in England; presented to this parish by Charles II., July 11, 1661; instituted and admitted, August 7, 1662; deposed, October 18, 1665, for declining Episcopacy, when he joined the Presbyterians. Had his share of suffering; died at Pitteddie, Fife, *æt.* 36. Left Frederick and Euphan. (See Kirkton and Wodrow's History; Lamont's Diary.]

The Kirk-Session under Episcopacy.

1666, January 25—Mr John Hay reported himself so much better that he thinks he could preach in the forenoon, if some brother could preach for him in the afternoon.

1666, January 28—Being the Sabbath day, an act discharging all private conventicles was read publicly.

1666, February 21—Collected since July 3, £63 5s 10d; debursed, £71 11s 2d; superexpended, £249 7s 6d. A man gave in a bill against another for calling him a base knave, a common thief, who had stolen him off his feet, and had lived by purse-cutting three years; he had also said—"If the devil had taken him away when he and he spake together in the loft, he had not been to wrong anybody, and if he had let him go over the stair and broken his neck he had troubled nobody." The accused denied the bill. The complainer produced forty shillings, and called witnesses, who corroborated. The session found the case proven, and ordained the accused to confess his wrong publicly before the congregation, and pay twenty shillings to the poor. And both parties bind themselves to live more Christianly and peaceably, under the pain of severe punishment.

1666, March 8—Mr Robert Smyth, expectant, present schoolmaster at Peebles, desires a testimony from this Presbytery of his by-past behaviour among them, to be presented to Lanark Presbytery.

Collections reported on May 27—Since February 21, £54 12s; debursed, £32; superexpended, £226 15s 6d. On this day the handwriting in the session book very markedly changes its character; moreover the days are sometimes styled *die dominica* and at others *die sabbatica.*

1666, August 12, die dominica—The last Lord's Day the Lord's Supper was celebrated to the congregation.

Decease of Rev. John Hay, B.D.

1666, October 3—The Rev. John Hay died this day, aged 53. He had been minister since 1643, in all, twenty-three years. He left three sons—Theodore, Henry, and William; and a daughter, Lillias. During the greater part of his ministry the Church of Scotland worshipped under Covenanted Presbyterianism, but for the latter five years the Church was Episcopalian. (See genealogical table of Hays.)

1666, October 11—This day the provost and several of the council of the town of Peebles earnestly desiring that the Church might be supplied, which was now vacant through the decease of Mr John Hay, their late parson, the Presbytery ordains Mr David Thomson (Manor) and Mr Wm. Bow (Dawyck) to preach in Peebles betwixt now and next meeting. This day Elizabeth Melrose, adulteress, earnestly desires that "since she hath stooden about a twelvemonth in the Church of Peebles she may now be released from the place of public repentance." The Presbytery ordains Mr David Thomson to enquire at the session of Peebles anent her conversation at the time of her satisfaction, and to report. A letter from the archbishop, for valuing of the manse belonging to the Church of Peebles. Brethren appointed to take workmen with them and visit the manse, and report.

1666, October 14—God having called home to himself our revered pastor, Mr John Hay, of happie memorie, Mr David Thomson, minister at Manor, by appointment of the Presbytery, supplying the cure this day, convened with the members of session, after calling upon God, proceeded thus:—A man to be rebuked next Lord's Day for calumniating another; a man rebuked for carrying thistles on the Lord's Day.

1666, October 25—Brethren report that Elizabeth Melrose has stood in the habit of an adulteress for twelve months, and they know of no reason why she should not be received. She compeared in sackcloth, and, confessing her sin with tears, was appointed to be received by Mr James Smyth. Mr David Thomson being asked whether he had made intimation of the visitation to Peebles, said he had forgotten. Intimation to be made by Mr Hew Gray.

1666—Supply of ministers after the death of Mr John Hay:—October 28, Mr Hugh Gray, minister at Kailzie; November 25, Mr James Smyth, Eddleston. *1667, January 6*—Mr Hugh Gray, Kailzie; February 10, Mr John Clelland, Traquair; March 3, Mr William Alison, Kilbucho; March 17, Mr John Philp, Kirkurd; March 24, Mr William Alison, Kilbucho; April 7, Mr James Smyth, Eddleston; April 14, Mr George Forbes, Innerleithen; April 25, Mr James Smyth, Eddleston; June 16, Mr David Thomson, Manor; June 23, Mr John Hay, minister of Peebles.

The Manse.

1666, November 22—Report of visitation of Peebles manse:—Peebles, 1st November 1666.—The which day, the brethren being convened that were appointed by the Presbytery, in pursuance of desire of the archbishop, took sufficient craftsmen and went to the manse to value it. They took with them the valuation made in 1661, after Mr Theodore Hay's death. The craftsmen, being sworn, then went through all the house to take accurate note of all the repairs and improvements made by Mr John Hay, the late parson, and, having done so, they estimate them at 264 lib. 1s 4d. The former valuation, which was fully paid to Mr Theodore Hay's relict by Mr John Hay, was 1069 merks Scots money.

Plague Victims.

"In 1666 the unhappy persons who were afflicted with the plague were placed

in the cells or vaults of the Cross Kirk." Thus wrote the Rev. Dr Dalgleish to General Hutton in the beginning of the nineteenth century.

Major Joseph Learmont.

In connection with the battle of Rullion Green (November 28, 1666), reference must be made to Major Joseph Learmont of Newholme. This property was then considered as being situated partly within the shire of Lanark and partly in Peeblesshire. The Major had been previously fined by the act of 1662, called Middleton's Act, in the sum of £1200 Scots, for compliance with the usurpation of Cromwell. At the same time Andrew Hay, brother of John Hay of Haystoun, had to pay £600; Bailie Horsburgh of Peebles, £360, &c., as stated previously. Learmont is reported to have been skilful and resolute as a soldier, and of mature years. He was one of the valued leaders of the insurrection, and against great odds dared more than once to confront the Royal forces. At the above battle he led the principal attack, but in the final rout he managed to escape, along with a preacher named William Veitch, who afterwards wrote an account of the battle, and lived to become minister of Peebles in 1690.

Sacred Tune.

["Silesia," Adam Krieger, *ob.* 1666.]

Contemporary Ministers.

[*1666—Innerleithen*—George Forbes, translated from Portpatrick; presented by earl of Traquair; translated to Traquair, 1674.

[*1666—Kilbucho*—William Allisone, M.A., translated from Kirknewton; admitted by the archbishop of Glasgow. Accused of not reading the proclamation of the Estates, and not praying for William and Mary but for James VII.; acquitted, September 17, 1689. Deposed by Presbytery, September 25, 1690, for declining their authority.

[*1666—Traquair*—John Cleland, translated from Middlebie; presented by Alexander, archbishop of Glasgow; collated, March 8; instituted, April 9. Died between February 14 and May 8, 1672, leaving a widow, Margaret Bell (alive in 1689), for whom a collection was recommended, March 2, 1681.]

Court of High Commission.

[*1666*—With the fall of the Court of High Commission in this year persecution did not cease. Conventicles were prohibited. The system of repression continued, especially in the west and south. Terrorism prevailed. On November 12, at Dalry, in Galloway, the rising of the people against persecution commenced. At first they were successful, and their numbers became greatly augmented as the gathering traversed the west and south. Later, however, they became disheartened from the absence of reliable support, and on November 28, the Covenanters were defeated by General Dalziel, at Rullion Green, in the Pentland Hills. Rigorous imprisonment followed, and very many were executed.]

Ministers of Peebles, 1570 to 1666.

In the first century of her existence the Church had for ministers:—

Thomas Cranstoun, 1570 to 1573.

Archibald Douglas, from 1573 to 1610, with Adam Dickson and later Gavin Makcall as ministers in turn of the second charge.

Dr Theodore Hay, from 1610 to 1648; and

Rev. John Hay, from 1643 until 1666.

The former Hay had seen the Church first of all Episcopalian and later Covenanting; the latter Hay saw it Covenanting and then Episcopalian.

Help for Converted Jew.

1667, April 7—Ordains the Kirk treasurer to give to the minister at Kirkurd to give to the converted Jew three pounds Scots.

1667–1690. The Ministry of the Rev. John Hay, A.M. *(Secundus).*

Fifth Minister. Twenty-Three Years. Church of Scotland in her Second Episcopacy.

Mr Hay Admitted.

1667, June 20—Mr John Hay admitted to the Kirk at Peebles by being given the key of the Church; and by delivery of earth and stone, as the custom is, the said Mr John Hay was possessed of the manse and glebe as it had been delivered to his predecessor, Mr John Hay (whose predecessor was Mr Theodore Hay). Mr William Hay, sheriff clerk and notary public, to draw up instruments to be given to Mr John Hay.

Mr Hay was translated to Peebles from Govan. He studied at the University of Glasgow, where he graduated in 1654. He was licensed by the Presbytery of Haddington on September 8, 1659. He was presented by John, earl of Tweeddale, with consent of the parish of Peebles, to Manor, on August 13 and 19, 1661. Episcopacy having been restored on September 6, his settlement was forbidden by the privy council on December 10; but his admission to Manor was nevertheless completed by the Presbytery of Peebles on December 12. For this, seven members of the Presbytery were compelled to answer to the privy council. He was again presented to Manor in August, and admitted in October 1662. He was translated to Govan, and admitted between June 15 and October 29. This Mr John Hay *(secundus)* appears to have been son-in-law to his predecessor.

A Gentlewoman in Difficulties.

1667, June 20—This day, Jean Hay, a "gentilwoman," did supplicate the Presbytery for help, and was helped by several of the brethren.

Discipline.

On June 23, when the name of the new minister, Mr John Hay, appears for the first time, two men were rebuked for putting on women's clothes at a dancing; they engaged to more sober carriage in time coming.

Collections.

By October 13 the collections had improved greatly, and the debt was correspondingly reduced:—From June 1, 1666, there was collected, £143 11s 2d; debursed, £157 12s 8d; excess, £14 1s 6d.

Ordination of Elders and Deacons.

New elders and deacons were ordained on December 25; they came from Glensax, Spittlehope, Bonnington, Eshiels, Chapelyards.

Contemporary Minister.

[*1667—Skirling*—James Buchan, M.A., presented by the laird of Skirling; translated to Prestonpans in 1676.]

Kirk-Session during Episcopacy.

1668, January 2—Mr William Cock, schoolmaster at Peebles, is reported not to keep Church, and for anything that is known, the magistrates are not to continue him in that charge.

1668, January 8—The kirk-session appoints the north jamb of the wester loft for the scholars to sit in in time of divine service; and authorises the Kirk treasurer to enclose it with a rail and a door. This was in the Cross Kirk, at the end of the Church next the tower. The magistrates occupied the loft at the opposite or east end.

On February 5 a collection was appointed to be taken up "for the supply of Jeddart Kirk and Ancrum Bridge" the next Lord's Day.

1668, May 7—Mr William Cock, schoolmaster at Peebles, who has officiated there for years without license, requests a testimonial, as he is removing. As there is nothing else against him he is to get one.

On June 24 the accounts were reported upon:—The collections amounted to £73 5s 4d; and the distributions, since December 1667, to £89 5s 4d; over-expended, £29 17s 6d.

On Sunday, September 20, there was collected for the supply of the families whose houses were burned in Kilmarnock, ten rix dollars. This sum was delivered to William Cardwell, in name of the said burgh, on February 10, 1669, as his receipt shews.

Contemporary Minister.

[*1668—Broughton*—George Setone, presented by earl of Wigton; translated to Fyvie in 1672.]

Kirk-Session and Presbytery during Episcopacy.

1669, February 3—Distributions since June 24, £76 7s; collected, £77 8s 10d; over-expended, £28 16s 8d. The treasurer's "great account":—Charge of principal sums, annual rents, &c., since June 1666, £531 12s 4d; expended in weekly accounts, £448 2s 8d; excess, £83 19s 8d. Ordains the treasurer to give to Thomas Kay, whose house was burned in summer last, of supply, £40; so rests owing by the treasurer, £41 19s 8d.

1669, February 14—Gavin Thomson, deacon, was by the unanimous vote of the members of the session nominated and elected Kirk treasurer during the session's pleasure. He is charged with:—A bond of Gilbert Hay's of Bridgelands, £233 6s 8d; a bond of umquhile Mr John Hay, minister of Peebles, £133 6s 8d;

another bond of Mr Hay's, £48; Jean Hay, his relict, annual rent of £100, £4; a bond of Alexander Douglas, in Cowthrepple, £66 13s 9d; John Matheson, cooper in Peebles, £50; burgh of Peebles, £200; John Plenderleith, £80; John Tweedie of Oliver, £66 13s 4d; Marion Thomson, £80; Barns, £117 10s; John Scott of Hundleshope, £140; William Bullo and his wife, £33 6s 8d; John Murray, wright, £66 13s 4d; Thomas Lowes, portioner of Woodhouse, £115 4s; Thomas Saltoun, in Crookstoun, £40; George Stoddart, £66 13s 4d; James Tait, in Tamzelburne, £133 6s 8d; Thomas Williamson and James Gibson, £66 13s 4d; William Burnett and two others, £66 13s 4d; Robert Dodds and others, £66 13s 4d; Thomas Wilson, in Shiplaw, £33 6s 8d; William Burnett, £66 13s 4d; the parson of Peebles, £100; Patrick Brotherstones, £33 6s 8d; ready money in treasurer's hands, £41 19s 8d, besides a few smaller sums and annual rents and interest, including a sum of £5 10s remaining of the money collected for reparation of the Kirk windows. Also an assignation by James Inglis, with a debt against John Inglis of 100 merks. Sir James Hay's legacy of (blank). My lady Yester her mortification registered. The lady Hay her legacy £12. Alexander Leggat's bond, remaining four merks. A minute book in octavo anent building the burial-yard dyke. A note of the Kirk treasurer's debursements in repairing the Kirk for the heritors. Some green silk and a black fringe.

1669, March 11—Mr John Hay asks advice of the Presbytery anent the case of twin children born to Adam Russel's wife in the seventh month of their marriage. The midwife and other honest women stated in the process before the kirk-session of Peebles that the children were not come to perfection, having neither hair nor nails. Therefore the Presbytery judges the scandal to be removed, and advises the minister and kirk-session to desist from further process.

1669, March 17—The kirk-session regulated the price of the mortcloths to be as follows:—The large velvet mortcloth, two merks within the parish; and four merks outside. The short velvet mortcloth, one merk within the parish; and two merks outside the parish. The cloth mortcloth, twelve shillings.

On Sunday, May 16, it was ordained that a meeting of heritors be summoned on the following Sunday, calling on them to meet on Wednesday eight days along with the session, for building of the seats already designed and as yet unbuilt, with certification to those heritors who meet not nor build; so that others who design will be admitted to build in their rowmes.

Separate Women's Seats in the Church.

On Sunday, May 23, certain persons were appointed to regulate the women's seats in the body of the Church. And the treasurer was ordained to buy a Bible for William Shaw, son of the late John Shaw, in Winkstone.

On Wednesday, August 4, there were granted:—To a poor woman, two shillings sterling; to another, for boarding a bairn this running quarter, £8, the half in hand, and the other half at the end of the quarter, with a pair of double-soled shoes as bountith for byegones and in time coming. The late provost has promised to repay to the treasurer the said £8 at Martinmas next for his servant.

Visitation under Episcopacy.

1669, August 26—The Presbytery, calling to mind that the Church of Peebles is the only one left unvisited, does now appoint the visitation thereof at their next meeting, the parson of Peebles to make intimation thereof on the Lord's Day immediately preceding the visitation.

1669, September 16—Mr John Hay, parson of Peebles, preached. Session book produced. Many elders and deacons absent, it being explained that they are labourers, and that it is their harvest time. Elders' answers very much commending their minister. Minister's answers commending his elders. They have no grievance, but desire the old act of the Presbytery anent not celebrating of marriages on the Tuesday (whereby the town of Peebles is prejudged), might be removed; which thing was promised them. Session book reported well kept. Elders and deacons being dismissed, the Kirk officer was required to call at the Church door if there were any person in that congregation who had anything to represent to the Presbytery. After thrice calling, none appeared, and so the visitation was closed.

Non-Observance of the Sabbath.

On Sunday, October 3, a widow was rebuked for bringing in water and setting up her corn on the Sabbath day; has promised not to do the like again. All parties giving in bills for scandal shall pay to the Kirk officer for each witness summoned by him within the town, twelve shillings; and outside the town, in the landward, two shillings.

On November 10 a woman was rebuked for carrying water on the Lord's Day. Promised not to do the like again.

An Indulgence.

[In 1669 a letter from the King to the privy council authorised the granting of an indulgence to the ejected ministers. The privy council were to appoint such of the ejected ministers as they thought fit to vacant parishes. Those ministers who received collation from the bishops were to have their stipends. Those who declined were to receive manse and glebe, and be allowed to exercise the ministerial office. Twelve, and later, thirty ministers were by these means admitted to vacant parishes. This meagre act of royal clemency, however, pleased very few in the Church, and parties were as dissatisfied as formerly. On November 10, an act of Parliament made Charles to be pope as well as King. It created the King supreme head of affairs ecclesiastical.]

Robert Leighton.

[*1670*—The first act of King Charles as pope was to degrade the archbishop of Glasgow from his high position; and Leighton, bishop of Dunblane, was appointed commendator of the see. He, along with Gilbert Burnett, the historian, endeavoured for long to effect a compromise between Episcopalians and Presbyterians, and had even obtained the sanction of the King to the compromise, but after great and eloquent efforts the scheme was not taken up by those affected, and the saintly Leighton, disappointed, resigned his see and retired to England.

Robert Leighton received his first parish from the Presbyterian earl of Lothian;

THE COVENANTERS' COMMUNION—(By Sir George Harvey). *See* pp. 201, 220.

he served under the government of the Church by Presbytery while at Newbattle (1641); he was made principal of Edinburgh University by the Independents in 1653; and was made a bishop by Charles II. in 1662. The best of the Presbyterians, Independents, and Episcopalians loved Leighton.

"Mr Robert Leighton, once minister of Newbattle, and all this time Principal of the College of Edinburgh, son to Mr Leighton in England, the author of *Zion's Plea against Prelacy*, who was so severely handled by the prelates there, made choice of the small bishopric of Dunblane to evidence his abstractedness from the world. His character was by far the best of any of the bishops now set up; and to give him his due he was a man of very excellent learning, an excellent utterance, and of a grave and abstracted conversation. He was reckoned devout, and an enemy to persecution, and professed a great deal of meekness and humility. By many he was judged void of doctrinal principle, and his close correspondence with some of his relations at Douai in popish orders made him suspected as very much indifferent as to all professions which bear the name of Christian. He was much taken with some of the popish mystic writers, and indeed, a latitudinarian, and of an over extensive charity. His writings evidence his abilities, and that he was very much superior to his fellows."]

Conventicles.

[Conventicles had meanwhile greatly increased in numbers and in frequency, and the people attended them armed. Parliament met in July, and adopted stringent and repressive measures against them. To preach at one meant death and confiscation. To attend was followed by an utterly ruinous fine. A price of five hundred merks was set on the head of every preacher, and indemnity for any slaughter committed in effecting their apprehension. Wives might be made to incriminate husbands; children their parents. Fines, imprisonment, and exile might follow the baptism of an infant by an outed minister, or absence for three successive Sundays from the Parish Church.]

Presbytery and Kirk-Session under Episcopacy.

1670, January 6—Mr James Smyth read a letter which he had received from Mr Prestane, justice depute, anent John Stoddart. The Presbytery, considering the grievous presumptions and his scandalous carriage, ordains him to stand three several Lord's Days at the Kirk door of Peebles, and in the place of public repentance, and three several Lord's Days at Eddleston. As also they appoint some ministers to speak to the magistrates of Peebles to cause him to be set upon the cokstool upon a mercat day.

1670, February 20—Distribution since February 14, 1669, £146 19s 6d; Collections, with fifty merks of mortcloth money, £135 0s 6d; excess of distribution, £11 9s.

1670, February 24—This day Mr John Hay reported that the magistrates of Peebles had done nothing anent John Stoddart, because they judged it most proper for the sheriff, it being done without the precints of their burgh. The Presbytery appoints Mr John Hay and Mr Hugh Gray to renew the foresaid recommendation to the magistrates of Peebles, and likewise to speak to the sheriff for that effect, and delay the execution of the Kirk censure till they heard further what the civil magistrate does in the case, and ordains him to compear next meeting.

1670, March 17—Mr John Hay reported that John Stoddart was fugitive, upon a confession of Isobell Saltoune, in the parish of Peebles, that she had committed adultery with him. He is to be cited from the pulpit. Isobell Saltoune compeared *in sacco*, confessed, and was exhorted to repent and to evidence her repentance by a holy life. The magistrates of Peebles desire the Presbytery to visit their school. Agreed.

1670, April 14—Four brethren appointed to visit the school at Peebles.

1670, June 9—John Stoddart, called again, compeared not; he is to be cited from the pulpit *pro secundo*.

On July 10 certain persons were appointed to serve the tables at the administration of the holy communion the next Lord's Day:—For the bread, four; for the wine, four; for receiving the tickets (tokens), one; for collecting the offering at the Church doors, two.

1670, November 3—Mr John Hay, parson of Peebles, reported that John Stoddart (Eddleston) is now returned to this country, and that he had caused cite him to this diet. He compeared *in sacco*, and confessed, &c.

Sacred Tunes.

[*1670*—"Bishopthorpe," "Brockham," and "Confidence" (205, Scottish Hymnal), Jeremiah Clarke, 1670–1707.]

A Sinner's Punishment.

1671, February—Jean Murray, a sinner, having stood for sixteen weeks at the Church door, and in the place of public repentance, compeared *in sacco*.

The Pillar or Stool of Repentance.

1671, March 13—The hammermen ordered to remove the pillar, and set it upon the north side of the Kirk, above the wester loft, at their own expense.

Presbytery and Kirk-Session under Episcopacy.

On Sunday, July 9, the session appointed that day fifteen days for celebrating the Lord's Supper, and Wednesday eight days for a day of fasting and humiliation.

(A blank occurs from August 13 to October 8, 1671, when the handwriting changes.)

On October 8, 1671, a man was fined £4, and a woman forty shillings Scots, for immorality, "and appointed to compear upon the pillar" three several Lord's Days; and a man was appointed surety for the man and another for the woman. A man was summoned for drunkenness, and another for breaking the Lord's Day. The man for drinking had to pay four merks Scots and appear before the congregation next Lord's Day; and two men for breaking the Sabbath had to pay each twenty shillings Scots, and be publicly rebuked next Lord's Day.

1671, October 12—James Douglas having been summoned three times, and not compearing, three brethren appointed to speak with my lady Douglas to deal with her

Dr Robert Leighton, Archbishop of Glasgow, a.d. 1611-84.

Peebles was in the Diocese of Glasgow.

son to give obedience to the Church. Andrew Hepburne's contribution handed in for the most part.

On October 22 a new clerk was appointed, as the late clerk had "voluntarily demitted and deserted the session." The tenant of Chapelyards was found guilty of calumniating another by accusing him of deer stealing on the Lord's Day; he was fined twenty shillings Scots, and to be rebuked next Lord's Day.

1671, November 23—James Douglas reported to be in Edinburgh; remit continued.

1671, December 21—"This day reported by Mr John Hay that he had not the occasioune to speak with James Douglas, becaus he is not comed to the countrey. Continues their former appoyntment. The nixt meitting to be upon Wednesday come a twentie dayes, being the 17 of Jary., 1672 yeirs."

The Archbishop at Peebles.

Leighton became archbishop of Glasgow in 1671–72. He held his first Synod at Glasgow in August 1670; and another the same month at Peebles. (Law, *Memorials*, p. 29.) Leighton sent six Episcopal divines round the western countries to preach in the Churches and discuss matters with the people in order to bring about accommodation. In Burnet's *History*, ii., 385, there is this reference to one of them—"Mr Nairn was the politest man I ever knew bred in Scotland; he had formed clear and lively schemes of things, and was the most eloquent of all our preachers. He considered the pastoral function as a dedication of the whole man to God and His service. He studied to raise all that conversed with him to great notions of God, and to an universal charity." Leighton left Glasgow in December 1674, and retired to Sussex (but first of all for some time to the University precincts of Edinburgh.) He died in 1684, aged 74.

Sacred Tune.

["Playford," John Playford's Psalter, 1671.]

Presbytery and Kirk-Session under Episcopacy.

1672, January 21—The parson reported concerning a certain man that, although the Presbytery had found him to be guilty of a trilapse, nevertheless they freed him from standing in sackcloth. On February 4 he was ordained by the kirk-session to stand upon the pillarie nine several Lord's Days, and before that he be allowed to enter upon it that he pay £16 Scots of fine, and be also enacted under the penalty of £40 Scots for abstinence in all time coming; a certain man became surety for him. A woman was appointed to stand six days for her relapse, but no fine was exacted from her, owing to poverty.

1672, February 14—Letter to be sent to Sir James Douglas, calling upon him to send for his son to give obedience, unless the son comes forward before next meeting. Meeting of Synod to be delayed till first Tuesday of April.

On February 28, a man confessed, with visible signs of great grief, his excessive and scandalous drinking, and the session, judging him to be serious in the

acknowledgment of his sorrow, did only for this time rebuke him sharply, and enacted him under the pain of £4 Scots not to be found in the like again. Half a merk and twenty shillings Scots were the respective fees to be paid to the beadle by sinners.

1672, March 6—No answer from Sir James Douglas.

1672, March 27—No exercise to-day, one speaker appointed not having come, and few brethren, it being a very tempestuous morning. James Douglas, who has been thrice cited to the session and thrice to the Presbytery, besides being reasoned with to give obedience and confess his sin, is still obstinate, and so is to be referred to the archbishop and Synod. Margaret Paterson, not compearing, also to be cited to the Synod.

On March 31, the provost was desired by the session to imprison a certain delinquent until he found caution that he would obey the injunctions of the session.

On April 14, a woman appeared in white sheets in Church, as ordered. A fast was intimated to be kept, by order of the Synod, on the following Wednesday.

On April 21, the parson, after consulting with the deacons after sermon, appointed a man to receive eighteen shillings Scots from the treasurer.

On May 5, the parson intimated that he had received from David Plenderleith the £20 which his father, John Plenderleith, sometime provost of Peebles, had mortified to the poor of Peebles at his decease.

1672, May 8—James Douglas, being referred to the Presbytery by the Synod, the minister of Peebles is ordained to cite him out of the pulpit, concealing his name, and appoints two brethren to confer with him.

On May 19, the session ordained that as several persons refused to be reconciled to those with whom they were at variance, after much pains had been taken with them, they should be fined forty shillings Scots, and that this be intimated.

1672, May 26—There were several vacancies in the session, owing partly to death, to removals out of the parish, and to "voluntary demission of members" still residing in the parish. Names of proposed elders and deacons resolved to be intimated to the congregation, in case of any objections.

On May 29, a man was delated for abiding out of the Church on the Lord's Day, for selling drink in time of divine service, and denying to open the door to the searchers.

A woman was committed to prison on June 5, because she had no surety for her giving satisfaction to the session. Later, she was found guilty of scandalous conduct, and the man having made his escape, and "she being none of ours, and both being loose vagabonds," she is ordered to be imprisoned and scourged out of the town next market day.

1672, June 5—Mr John Hay reported that he had cited James Douglas out of pulpit, and he compeared before the Presbytery, and would not condescend to give obedience to the session of Peebles. The Presbytery gives him time to advise with himself whether he will give obedience or not, or give in reasons what does hinder him from giving obedience, and ordains him to compear at next meeting.

On June 23 a woman, who had been found guilty of harbouring profane and scandalous company in her house on the Lord's Day, was ordained to stand in the jougs if she ever fell into that fault again.

1672, July 1—On which day appeared Mr John Horsburgh, vicar pensioner in Peebles, and declared that he was content to accept the rule of payment of the vicarage teinds of Peebles conform to the payment of his predecessor, Mr Robert Smyth.

1672, July 3—Reported by Mr James Smyth that Sir James Douglas and his lady had promised that if they could have power with their son they should make him give obedience.

1672, July 14—It being made known to the session that various persons in the parish were at variance, the parson was appointed to visit the several quarters, along with the elders and deacons, and reconcile them.

On July 21, in the intimation of the communion it is styled, "the blessed memorial of our Saviour's passion." The ordinary fast was to be observed on the preceding Wednesday. On August 4, on which day it was celebrated, it is called "the holy sacrament of the Lord's Supper."

On August 11 the treasurer is to give ten merks for behoof of a poor young orphan who had fallen and broken his leg.

1672, September 1—A woman, having called another a perjured woman, was ordained to pay forty shillings Scots to the poor, and appear before the session the next Lord's Day, and be put under a penalty of £4 Scots to behave more Christianly and soberly, and was referred to the provost to be imprisoned until she found surety for the fine and the satisfaction. Chapelhill was allowed to build a loft on the west side of the north door between the said door and the scholars' loft. The session, taking into consideration the great loss to the poor for want of a good mortcloth, ordains the treasurer to proceed to Edinburgh, and with the advice of a tailor, buy as much velvet as make a mortcloth.

1672, October 5—The charges for the new mortcloth to be forty shillings Scots for those within the parish, and £4 Scots for those outside; and half these charges for the old mortcloth. £3 Scots granted to a poor orphan in Tweedsmuir, recommended by the Presbytery.

1672, October 20—A woman was imprisoned until she found caution for appearing before the session. Several delinquents about this time were standing on the pillarie for three several Lord's Days. One woman was condemned to six days in the pillarie and a fine of £3 Scots. A poor woman, whose husband had broken his leg, was granted a shilling, and her husband ordered to be carried to Eddleston on horseback. A woman and a man admitted immorality, but as the woman was quite unknown until Whitsunday last, and had produced no testimonials, she was ordered to be imprisoned until she obtained her testimonial and gave surety. The master of the man became surety for his penalty, his satisfaction, and his abstinence.

1672, October 27—A couple, having stood three several days upon the pillarie, were absolved. Testimonials were granted to several others also that they were absolved.

1672, November 6—Mr Hew Gray (Kailzie), absent, so no report of James Douglas; Mr James Smyth (Eddleston) appointed to speak to Sir James and his lady anent her son.

1672, November 27—A woman who had relapsed into immorality was fined £3 Scots, and to stand on the pillarie six Lord's Days. The man was fined £3 Scots, and to stand three days, it being his first offence.

1672, December 22—Meeting for discipline. No reference to Christmas.

Persecution of Presbyterians.

[In 1672 fresh acts were passed against Presbyterians. New ordinations by outed ministers were declared to be a crime; to keep a child unbaptised for thirty days was another, punishable by an enormous fine. Victims, as a consequence, increased, and the Bass Rock was converted into a State prison for these criminals. A second act of indulgence was extended to about eighty of the ejected ministers, but was greatly restricted in its mercy by stringent conditions.]

Contemporary Ministers.

[*1672—Traquair*—James Findlay, M.A., translated from Glassford; presented by archbishop of Glasgow; translated to Eddleston in 1674.

[*1672—West Linton*—Robert Eliot, formerly of Broughton. Indulged in conjunction with his father, September 3, 1672; but withdrawn by privy council, January 30, 1684, for breach of his confinement and not keeping May 29, the anniversary of the Restoration.]

Presbytery and Kirk-Session under Episcopacy.

1673, January 5—In consequence of disturbance among the children in the west loft during sermon, the session appoint the deacon who gathers the collection there to sit in the loft, and observe who the disturbers are, and have them delated.

1673, February 5—Mr John Hay, moderator, informed the Presbytery that James Douglas, under process, is now relapsed in fornication with another woman, and has confessed his sin and promised submission before the kirk-session at Peebles, and the session has referred him to the Presbytery for advice regarding his satisfaction. The Presbytery, considering the nature of the young gentleman, lest he should be irritated by too great severity, conceived that the minister may absolve him upon three days' standing in the public place, if he see evidence of his repentance, and ordains the clerk to give him an extract thereof.

1673—A poor woman is to have twenty shillings Scots; a blind woman one shilling sterling. The provost is desired by the session either to put out those strangers that resided in the town, or force them to produce their testimonials, and the beadle was ordained to give the provost a list of their names.

1673, March 2—James Douglas had given himself up for immorality, and had offered to satisfy the Church for his relapse; the session consulted the Presbytery. The Presbytery advised that if he would freely condescend to appear before the congregation three days, or if the session pleased to indulge him, they might be tender to him. The session appointed the parson, the provost, and Mr Spittal to

speak to that gentleman, that he might appear on the pillarie next Lord's Day, or on the first convenient. The provost was appointed also to speak to another man who had been a long time out of the country, and had not satisfied the Church; to speak to him that he might satisfy.

1673, July 30—Two women, bearing the same surname, were delated for scandalous flyting. After hearing a severe rebuke, they were reconciled, and placed under caution of forty pounds Scots not to be found in the like fault again. A man and a woman were also delated for speaking unchristian and reproachful words against each other in the open street; were fined in twelve merks, and, under pain of forty shillings Scots, were advised to be more meek in deportment.

1673, August 10—This day was celebrated the blessed memorial of our Saviour's death and passion.

1673, August 17—A man and a woman to stand on the pillarie for three Sundays; and the man to pay as mulct £4 Scots and the woman four merks. Several persons had produced testimonials before last communion from other parishes; these were ordered to be registered in the session book.

1673, August 25—The day of thanksgiving for the harvest appointed by the Synod of Selkirk was intimated to be kept the next Lord's Day. An act of the secret council being read, appointing a collection to be taken from all the nation for the redemption of Christian captives from Turkish slavery, the session appointed the parson to gather it through all the families, both burgh and landward, taking along with him the deacons of the several quarters, and the parish to have it ready against his coming the next Lord's Day. *(Note.*—Such a collection was a singularly suitable one to be made in the Cross Church, because the Trinity friars, who formerly had occupied the Cross Church, were wont to dedicate the third part of their incomes to the redemption of Christian captives among the Turks.)

1673, October 8—This day compeared Helen Jenkison (who has been mentioned several times lately as to be summoned, &c., and who was before the Presbytery, giving them much trouble, some years previously), and still denying the fact of adultery, the parson of Peebles is appointed to cite her out of pulpit, concealing her name, in order to the sentence of excommunication, upon any Lord's Day betuixt and the next meeting, unless she should confess to the session of Peebles the Lord's Day first coming, to which she is summoned.

1673, October 23—The case of Helen Jenkison also referred to the Synod. She had confessed imprudence, but denied sin still, so the Synod to be consulted as to what should be done to her.

1673, November 9—This day a solemn thanksgiving for the harvest was observed. The act of council was read, and the parish warned to have the collection in readiness.

Sabbath Breaking during Episcopacy.

John Wood, delated for taking a fish upon the Lord's Day, compeared, and confessed the fault. He was appointed to be imprisoned until the parson pleased to release him, and summoned to appear before the session the next Lord's Day.

1673, November 23—Three men confessed that they had killed a fish with a stone off the bridge on the Lord's Day, and had ridden in on horseback to take it out. The session appointed them to compear before the session and confess their sin the next Lord's Day, and John Wood, as principal actor, was fined in one merk, and the other two of them each in half a merk Scots. A man is to receive two shirts from the treasurer.

1673, December 21 — Supplication from the three Sabbath breakers afore mentioned, craving that they be let off the public appearing. The session accept their private acknowledgment of guilt; and order Wood to pay twenty shillings Scots, and the other two one shilling sterling each, and be cautious to observe the Sabbath in future.

The Earl of Traquair.

[*1673, December 3*—On this day there appeared at Holyrood House the countess of Traquair along with her son, the youthful earl, in order that he be educated in the Reformed religion. The countess had been previously summoned, but she had declined to appear. On February 8 of the previous year the countess had appeared, however, whereupon her son was ordered to be consigned to the care of a professor of divinity in the University of Glasgow to be educated in the Reformed religion, at sight of the archbishop of Glasgow. No popish servants were to be allowed to attend the young earl. By some means the order had been evaded at the time, hence the re-appearance of the case in this month of December. The privy council now resolved that he be sent to a good school, with a pedagogue and servants chosen by the archbishop, the earl of Galloway to defray the charges. A letter was to be sent to the archbishop, and the countess to be allowed to retain her son for ten or twelve days. The end of the matter does not appear. This earl died unmarried, and was succeeded by his brother, also a Roman Catholic.]

Resignation of Archbishop Leighton.

[*1673*—Leighton resigned the archbishopric of Glasgow, and retired to England. He had been set over the diocese of Glasgow in 1670. He died at the Bell Inn, in Warwick Lane, in London, in 1684.]

Contemporary Minister.

[*1673—Broughton*—James Simson, translated to Drumelzier in 1682.]

Cases of Discipline.

1674, January 2—The parson reported that James Douglas, being found accidentally at home upon the Presbytery day, was called before them *prima instantia*, and that he simply denied that he had fallen into sin with a woman for the second time, as also that the Presbytery had taken both him and her out of the session's hands.

1674, February 15—Supplication by a man that he be released from standing at the Kirk door. The session, considering the profit that might redound to the poor, released him, and ordained that he pay twenty merks of fine.

The Thirteen Drifty Days.

[*1674*—There was a great storm of snow, with very severe keen frost, and the snow lay from January 15 to March 18; and during that time thirteen of these days were drifty days. Most of the farmers lost all, or the greater part, of their sheep and other stock. The roads being blocked, there was also a great scarcity of fuel, in so much that many perished.]

Presbytery and Kirk-Session during Episcopacy.

1674, March 22—This day a fast, appointed by the Presbytery to be kept for the seedtime, was appointed to be kept next Lord's Day.

1674, April 5—A man, delated for travelling on the Lord's Day, ordered to be summoned for the next meeting. An orphan appointed to get a pair of shoes from the treasurer.

1674, April 8—A reference from the session of Peebles about Issobell Todrigge and Margaret Paterson, who have been at variance for some years bygone, and that notwithstanding all the pains taken with them for reconciliation, remained yet implacable and obstinate. Mr Hew Gray is supposed to have some power with Issobell Todrigge, and is to deal with her to be reconciled, she being the most refractory.

1674, April 15—Mr Hew Gray reported that he had succeeded in inducing Issobell Todrigge to agree to be reconciled to the other woman, and he and another brother are appointed to go and see them reconciled in the afternoon, no impediment being anticipated from the other woman. Horsburgh, disobedient to the session at Peebles, to be cited before the Presbytery, called, not compearing, is appointed to be cited out of pulpit, concealing his name, or if that suit him not he is referred to the civil magistrate. Jennet Shearer compeared, and desired baptism for her child. The Presbytery ordains the parson at Peebles to baptise the child upon her finding a surety for his education in the Protestant religion.

1674, May 13—The moderator reported that he and Mr Hew Gray had not yet succeeded in reconciling Issobell Todrigge and Margaret Paterson. They are to be dealt with again.

1674, July—A drove of nowt came through the town between sermons, and the drovers not coming to Church in the afternoon were handed over to the magistrates to be punished for their profanation of the Lord's Day.

1674, July 15—James Foster had given his oath before the congregation that he was not the father of Margaret Achison's child, and that he had never had any carnal dealing with her. He is to stand in the place of repentance one day for his proven scandalous converse with the woman, and refers it to the Synod whether or no she should be made to seek another father to her child.

1674, August 9—A couple sharply rebuked for scolding; promised to do so no more.

1674, August 17—A poor man allowed one peck of meal brought to him weekly for four weeks. A poor woman allowed sixpence.

1674, August 24—The magistrates of Peebles endeavoured to organise a species

of friendly society in order to make provision for old age and poverty. All male servants were eligible for membership, an entrance fee was to be paid, and there were other fees and fines in addition. If any man or lad in going for coals or returning from coals left his neighbour by the way, and did not do all in his power to assist him—the roads being dangerous from thieves—he was to be fined one merk Scots to the box. Also any brother who was invited to the wedding of another brother, and had obtained liberty from master or mistress, and did not attend, without reasonable excuse, was to pay to the box one merk Scots. Thus arose the custom of attending penny weddings.

1674, August 26—This day the appointed fast was observed before the communion.

Divinity Bursar.

1674, September 2—A motion being made anent the settling of a bursar of divinity according to the act of Synod, the Presbytery unanimously condescended upon Theodore Hay, son to the Reverend Mr John Hay, quondam parson of Peebles, being this year a magistrand, from Lambmess, 1674, for four years to come.

Permission Granted to Build a Seat.

1674, October 4—Woman admonished for abusing another. Supplication by Mr John Frank for liberty to build a seat. The session granted him a single pew at the south end of Chapelhill's seat.

Licentiates.

1674, October 7—Mr John Hay having finished his trials, is recommended to the archbishop for a license to preach. All other expectants who have not yet got licenses to apply for them, and show them to the Presbytery as soon as may be. Mr John Hay to continue his trials at next meeting.

Cases of Discipline.

1674, October 7—It is reported that Issobell Todrigge is willing to be reconciled, but the other woman, Margaret Paterson, refuses. The moderator reported that he had that morning seen Margaret Paterson, and that she had professed herself willing to be reconciled also. The Presbytery appoints the same brethren as formerly to try them in the afternoon again. James Horsburgh reported to have been seriously dealt with, but is still obstinately refusing. The Presbytery, taking to their consideration his contumacy after their so long patience, appoints the moderator to lay the case upon the first occasion before the archbishop.

1674, November 2—Among the regular poor of the parish the sum of £59 13s 4d distributed.

1674, November 4—The brethren appointed to speak with James Douglas reported that they had often called "for" him at his father's house, but could never find him at home. Appointment continued upon them. Issobell Todrigge and Margaret Paterson not reconciled, because the brethren appointed had not met

with them. Remit continued. The archbishop not yet consulted about James Horsburgh.

1674, December 2—James Douglas seen, and been seriously dealt with to bring him to an acknowledgment of his alleged trilapse, and he not only obstinately denies guilt but refuses to take the oath of purgation, alleging the Church had no power to impose it on him. The Presbytery appoints the moderator to take an extract of all his process and show it to the archbishop, that they might receive order and advice for further procedure. James Mosman not compearing, to be cited *pro secundo.* The Presbytery's advice being asked anent Issobell Hunter, in the parish of Peebles, who had scandalously conversed with James Douglas on the Lord's Day, the Presbytery thought she should be publicly rebuked and give security to satisfy if any greater scandal should afterwards come to light.

Kailzie Suppressed.

1674—In this year the parish of Kailzie ceased to have an independent existence. The division on the right bank of Tweed became joined to Traquair; and the remainder was joined to Innerleithen, with the exception of a very small part, which was annexed to Peebles. From an early period the district had been associated with Innerleithen, and when the Church of Innerleithen was conferred on the Abbey of Kelso, the chapel at Hope Kailzie came also under the superintendence of the Abbey monks. In the rental of the Abbey of Kelso, made up in 1567, the teinds of Kailzie produced £10 annually. The Church stood on the Kirkburn, and was dedicated to the Virgin Mary. In 1613 Alexander Forrest was minister; from 1623 to 1639, the minister was William Dickson; from 1640 to 1642, Andrew Stewart was minister; and the last was Hugh Gray, translated to Innerleithen. He officiated from 1647 to 1674.

The Skirling Martyr.

[*1674*—The following happened at Skirling:—Peter Gillies, of the Waulk Mill there, having had a Presbyterian minister preaching in his house, he was hunted from his house by Sir James Murray, the laird, and Mr James Buchan, the curate. For several years he wandered about from place to place. At last he was apprehended, in April 1685, at Muiravonside; was carried by the soldiery to the west country, and after much insult and cruelty was, on May 6, put to death at Mauchline, and there unceremoniously his body was buried with those of other four fellow-martyrs.]

Contemporary Minister.

[*1674—Traquair*—George Forbes; translated from Innerleithen; deposed, 1690.]

Presbytery and Kirk-Session under Episcopacy.

1675, January 6—James Douglas's process not yet extracted, because the Presbytery book was at Glasgow, which the moderator reported he had written for but not received. The brethren appointed to speak with Issobell Todrigge and Margaret Paterson reported that they found Issobell Todrigge yet willing, but Margaret Paterson was hindered by her husband, Thomas Williamson. The

Presbytery appointed Mr David Thomson to speak to the said Thomas, that he might be instrumental with his wife for a peaceable reconciliation with her neighbour. The moderator reported that the archbishop, having considered James Horsburgh's process, desired the Presbytery to go on to the public citation. James Horsburgh, compearing, desired yet a time to make out those slanders he had raised upon Issobell Paterson, calling her whore and thief. The Presbytery grants him till next meeting. The parson of Peebles reported that he had publicly rebuked Issobell Huntar, and finding her not heartily penitent, had recommended her to the magistrates of Peebles, who had banished her out of the toune. William Leggat, in the parish of Peebles, reported to have satisfied, and been absolved.

1675, January 24—This day was collected for the Christian captives under Turkish slavery the sum of £4.

1675, February 3—Letter from the archbishop, who had considered James Douglas's process, and who desires the Presbytery to deal with him and his parents, and if they could not get him to satisfy the Church, to go on to higher censures. James Douglas, being sent for by the officer, was found lying sick. Two brethren appointed to go to his father's house and speak with him and show him the archbishop's letter. James Horsburgh, at his request, delayed till next meeting. Mr David Thomson (Manor), reported that Thomas Williamson promised to deal with his wife for reconciliation with Issobel Todrigge, providing the said Issobel would depart from her process against him before the session of Peebles. The moderator stated that on this having been reported to him he had caused cite all the parties to come there that day. Issobell Todrigge and Margaret Paterson, being called, compeared, and were reconciled in the face of the Presbytery. Mr Hew Gray and Mr George Forbes are to deal with Issobell Todrigge that she may pass from her compearance against Thomas Williamson, that so all occasion of enmity being cut off they might all happily be united in Christian amity.

1675, February 21—A couple sat in the place of repentance both forenoon and afternoon. The session, considering that they were to be married, resolve to absolve them next Lord's Day.

1675, March 3—James Horsburgh compeared, and acknowledged that he had wronged Issobell Paterson in calling her whore and thief, and that he was sorry for the injury done to her good name, against whom he had nothing to say as to her honesty. The Presbytery, apprehending him to be sincere, appointed two brethren to desire the provost of Peebles to go along with him to the woman, and deal with her for accepting of a private satisfaction before the session or Presbytery, which should be publicly intimated to the congregation upon a Lord's Day, and if the woman would accept of the said satisfaction it was the Presbytery's mind that if James Horsburgh were truly sorry and sensible of his sin against God and his neighbour, it might be thus taken away, providing he obliged himself under a penalty not to do the like any more. The moderator reported of Thomas Williamson that some few days ago he had seen him in his own sight, and in the presence of several gentlemen, behave himself very unchristianly by horrid swearing and blaspheming the name of God in his beastly drunkenness, which he reported was not a "single escape" in him, but

(as he was informed) an habitual and customary sin. The Presbytery withdraws the recommendation to Issobell Todrigge to desist from her process against him, and remits to the session of Peebles to enjoin him for all these things.

1675, March 24—A man granted the loan of £100 on a bond over his house in the Northgate; and the bond to be delivered to the Kirk treasurer.

1675, March 28—A man referred to the Presbytery for drunkenness, slander, and swearing.

1675, April 7—The Moderator reported that Sir James Douglas had taken his son in to meet the bishop. Also that Mr Hew Gray, the provost of Peebles, and he had dealt with Issobell Paterson for accepting of James Horsburgh's private satisfaction, but could not get her to agree. Brethren sent out to speak to her at the door reported the same, adding that she refused because the scandal was become so public. James Horsburgh, informed that he must give public satisfaction, not only resiled from his former acknowledgment but was most violent and presumptuous, saying that either he or some other should die before they should get a public acknowledgment of him. The Presbytery recommended him to the magistrates of Peebles for his insolent behaviour, and appointed the parson of Peebles to go on to the public citation. Thomas Williamson to make public confession of his drunkenness, swearing, and slandering Issobell Todrigge, and his grief therefor, with certification that if he be found to continue thereafter in habitual drunkenness and swearing they will proceed to higher censure. James Douglas reported to have promised the archbishop to satisfy the Church. The Presbytery awaits his return to the country. Thomas Williamson continued, because sick.

1675, May 3—This day the moderator reported that he had taken the two collections for the captives under the Turks to Glasgow, but had not seen any to take it from him, and therefore he was ready to deliver to the treasurer to be disposed upon for the use of the poor. Three people allowed forty shillings Scots.

1675, May 9—The parson reported that he had delivered the two collections for the captives under the Turks to the treasurer. Two poor people allowed twenty shillings Scots each.

1675, May 12—The parson of Peebles reported that having called upon Thomas Williamson before the congregation to acknowledge his sin of drunkenness, swearing, and slandering Issobell Todrigge, he had confessed the former and declared himself to be sorrowful for them, but as for Issobell Todrigge he affirmed he had done her no wrong, and has appealed from the Presbytery to the archbishop. The Presbytery, judging this to be no satisfaction, ordained the parson and Mr Hew Gray to deal with him before next meeting, to bring him to a true sense of his sins, and in particular for that his presumptuous demeanour before the congregation.

1675, May 30—This meeting was taken up with cases of immorality and scandal.

1675, June 6—Testimonials produced by some parishioners; demanded from others.

1675, June 13, June 20, June 23, and *June 27*—All these meetings taken up by scandals of various sorts; fines and absolutions.

1675, July 7—James Douglas never yet come home; continued. The parson of Peebles shewed to the Presbytery an absolvitor of Issobell Paterson from the action of theft alleged upon her by James Horsburgh, and undertaken to be proven before the town court of Peebles. The Presbytery appoints the parson, according to their former act, to give him a public citation. The parson of Peebles reported that he and Mr Hew Gray had dealt with Thomas Williamson to bring him to a sense of his sins, and that he was content to acknowledge his sorrow for them privately, but desires not to be brought into public. The Presbytery, taking to their consideration that his miscarriages were public, and so could not be taken away privately, ordains him to acknowledge that same before the congregation, and he being called to hear the sentence of the Presbytery, compeared, adhered to his former appeal, promising to give in the reasons of his appeal within twenty-four hours, and with very proud and passionate language refused to submit to the Presbytery's sentence.

1675, July 18—A man professes sorrow for the sins of drunkenness and swearing; is absolved.

1675, July 24—A fast was kept in preparation for the holy communion.

1675, July 25—This day the sacrament of the Lord's Supper was celebrated. A fast, by order of His Majesty's council, was intimated to be kept on Wednesday next for the long drought.

1675, July 28—A fast observed this day by the Council's act for the long drought. Several poor people received alms.

1675, August to *November*—All the weekly meetings taken up with discipline cases, and absolutions, and fines, and charity.

1675, August 4—James Douglas not yet come home; continued. The parson of Peebles reported to the Presbytery by letter that he had cited James Horsburgh publicly to compear before them, and the said James being called, compeared, and promised to give all satisfaction. He is referred to the parson of Peebles for this. The parson of Peebles also wrote that Thomas Williamson had satisfied publicly.

1675, October 6—James Douglas not yet come home, and a fourth scandal of fornication going abroad upon him, committed with one of the women he had fallen with before, the Presbytery refers him to the approaching Synod for advice.

1675, November 12—Slander case and calling names—Margaret Stevenson *contra* John Marshal, stranger.

1675, December 1—The moderator reported having written to Edinburgh anent James Douglas, and had in reply a letter from Mr Archibald Cameron, stating that Jennet Hislop had confessed her sin (before the elders) with James Douglas. He not being in Edinburgh had not yet been spoken to. The moderator to write to James Douglas and his father that he may come and satisfy. James Burnet and Francis Beatie continued *ut antea*. Thomas Penman and Jennet Cleghorne, his spouse, to be cited *pro tertio*. Reference from session of Peebles regarding Jennet Shearer (another confessed relapse with James Douglas), who had applied to be admitted to her satisfaction. The session desires to know "whether they might take her satisfaction, the man not having taken with the guilt." The Presbytery advises

the parson of Peebles to take her satisfaction, providing she find sufficient caution for satisfying further if afterward it appear to be any higher guilt.

1675, December 17—A bill was given in to the kirk-session by Margaret Stevenson, spouse of James Haddon, one of the elders, against John Mitchell, a travelling man, who had slandered her for a witch. He denied this; but on its being proved against him, John was ordered to stand upon the cross with a paper on his breast, and thereafter be dismissed the town, never to return.

1675—Certain burgh lands resigned in favour of the parson and kirk-session of Peebles.

Persecutions.

[In 1675 letters of intercommuning were issued against several persons who had been concerned in conventicles. This was a revival of the sentence of excommunication, whereby all the parties named were ostracised and cut off from all society of every kind, and might be apprehended on sight. Every person aiding them or communicating with them was to be held as guilty as the persons themselves. It applied to ministers, elders, gentlemen, and ladies, many of whom had to leave their homes and betake themselves to the hills and moors.

During all these years the country was in a disturbed and wretched condition. The proprietors in the west and south, being unable or unwilling to subscribe the bond making them responsible for their retainers and tenantry in the matter of abstaining from conventicles, were ordered to be treated as rebels. A Highland host of ten thousand men marched down, and was quartered in all the disturbed districts with the object of promoting Episcopacy, of terrorising the inhabitants, collecting fines, and preventing the holding of conventicles.]

Contemporary Minister.

[*1675—Tweedsmuir*—Francis Scott, son of preceding minister; presented by earl of Wigton; collated by Robert, archbishop of Glasgow. There was no sermon, October 3, 1680—"The minister hardly daring stay sermon for murderers or robbers falling upon him, as of other ministers of the Presbytery." At length he was outed by the people after May 9, 1688.]

Sacred Tunes.

["Braun" (227, Scottish Hymnal), Johann Georg Braun's *Echo Hymnodiæ Cælestis*, 1675.]

Kirk-Session and Presbytery under Episcopacy.

1676, January 5—The moderator reported to the Presbytery that he had spoken with James Douglas, who said that for the first three fornications he intended to satisfy his promise made to the archbishop, but as to the fourth, given up by Jennet Hislop, he knew nothing of it, only when the ministers of Edinburgh challenged him for it he should answer them. Reference made from the session of Peebles anent Andrew Scott and Issobell Todrigge, regarding the probation (proving) of their disorderly supposed marriage, whether or not they should be obliged to produce a testificate of their so alleged marriage, under the hands of the minister

that married them, before witnesses be admitted and heard for the making out thereof. The Presbytery appoints them to produce certificate from the minister, with names of the witnesses present.

1676, February 2—Andrew Scott, cited for refusing to produce testificate of his marriage to the kirk-session of Peebles, called, compeared, and was cited to compear before the Synod at Jedburgh, upon the last "Wendsday" of April next, unless he provides legal proof of his marriage before that time.

1676, March 26—A collection to be taken up in order to lay a causeway to the Church, as many stay away from Church in winter weather.

1676, April 9—Collection taken up for the causeway to the Church amounted to £22.

1676, May 10—Andrew Scott and Issobell Todrigge, by advice of the Synod, are to prove their marriage by witnesses, and until this is done they should be made to live separately. They are referred to the parson of Peebles.

1676, June 7—The moderator reported that the magistrates of Peebles had laid a fine upon Francis Beatie, for getting his child baptised by a stranger. The moderator to admit the rest of the witnesses for probation of the marriage of Andrew Scott and Issobell Todrig.

1676, August 20—The second volume of the kirk-session minutes ends here. It is marked $\frac{A}{2}$. It begins in January 1658. A gap of thirteen years follows.

1676, September 12—The bursary of theology is vacant by the removal of Mr Theodore Hay to be vicar of Peebles, and William Hay, his brother, is appointed in his stead, with the same payment. Letters of horning to be issued by the Court of Session to the treasurers of the Churches to pay their proportions to him.—J. Hay, *Moderator.*

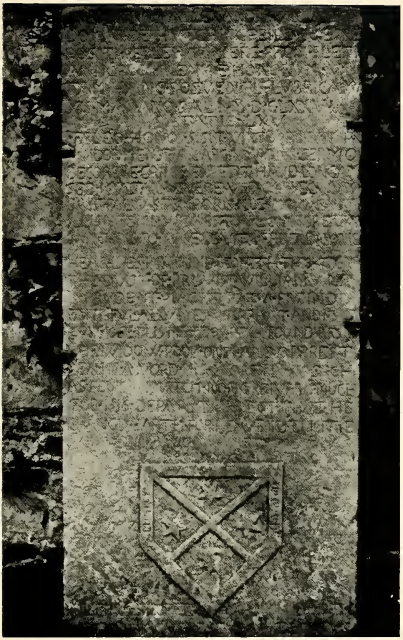
1676, November 6—Reference from the session of Peebles regarding Thomas Chisme, formerly guilty with his servant, Catherine Frank, while he lived in Edinburgh. She has now taken up her abode in Peebles, and the said Thomas is known to live in her house and cohabit with her. He to be cited to next meeting.

1676—Thomas Chisme called, compeared not, and is excused in regard he was visiting a patient who was dangerously sick. He is to be cited to next meeting.

1676—Thomas Chisme compeared, and promised to flit and to avoid scandalously frequenting her company. The moderator asked advice concerning a testificat to be given to the said Thomas, and he is advised to give him one *cum nota*, bearing some suspicion of his being guilty in Peebles with that same woman for whom he had satisfied at Edinburgh.

1677, January 28—The piper rebuked for playing at unseasonable times; was rebuked and discharged from playing at night, under 40s.

1677, March 7—Thomas Chisme not having fulfilled his promise of flitting, was cited to the Presbytery by the moderator. He compeared, and said he had some plenishing still in her house which caused him to be frequently there. The Presbytery considering his carriage before them has been very insolent, think fit to recommend him to the magistrates of Peebles, to the effect that she be no longer permitted to entertain him, and he to be cited to ensuing Synod.



IN OBITUM ALEXANDRI WILLIAMSON
DOMINI DE HUTCHENFEILD QUE PRE
POSITI PEBLEI VIRI VERE PROBI PLENI
ANNORUM PLENI QUE HONORUM VI
TAM HANC POSUENTIS LUBRICAM
XII MAY ANO SAL MDCLXXVI
AETATIS LXV
PEBLEO HONOS SISIT VIRTUS PRUDENTIA
CANDOR MENS PIA LARGA MANUS SERMO
DECORQUE GRAVIS EXPETIT HAUD LONGAM
SED MULTAM VIVERE VITAM HAEC NUM
ERAT PALMAS TEMPORIS ILLE MORAS SAT
ILLI IN TERIS VITASSE SIC LONGIOR EXTARE
CUM CHRISTO IN CAELIS VITA FRUENDA BONIS.

HEAR LYES ENSHRIND BENETH THIS STONE
THE DUST OF PROVIST WILLIAMSON
A PRUDENT MAGISTRAT A FRIEND
FAITHFUL ALWAYES MOST JUST AND KYND
BY WHOSE ELIST PITY AYE FOUND REST
THE WIDOW POOR ONES AND OPPREST
YEA IN A WORD HIS WORTH WAS SUCH
AS FEU CAN MATCH NOR GREIVE TOO MUCH
FOR HIS DEPARTURE BUT THAT HE
CHANGD EARTH FOR HEAVENS FELICITIE.

THE MOST ANCIENT STONE IN PEEBLES CEMETERY—(Photo by Charles Walker).

It stands in the ruined Church of St. Andrew, and commemorates Provost Alexander Williamson, who bequeathed to the Church one of the four silver Communion Chalices. Date on stone, 1676.

Translation by the Rev. J. R. CRUICKSHANK, B.D., Stobo.

On the death of Alexander Williamson
Laird of Hutchenfield and Provost
Of Peebles, a truly upright man, who, full
Of years, and full of honours
Laid down this fleeting life
On the 12th day of May in the year of salvation, 1676
Aged 65.
He remains an honour to Peebles, virtue, prudence,
Candour, pious mind, liberal hand, speech
Seemly and serious, He sought not to live a long
But a full life. This (tablet) reckons up
His distinctions in time: He (reckons) it enough
For him to have escaped hindrances on earth so the longer to be
With Christ in the life which is to be enjoyed in the blessed heavens.

1677, May 9—Anent Thomas Chisholm, chirurgeon, the moderator is desired to acquaint him with the act of the Synod against him.

1677, May 21—Thomas Chisholm appeared, and he has removed from the woman. He expressed his sorrow for any rash expressions he has used to the session and the Presbytery, and for any faults they can charge him with, and promised to be more obedient to the discipline of the Church in time coming. He is to have a testimony to Edinburgh upon his bringing a testimony to them from Eddleston.

1677, May 27—The session collect evidence anent a drinking bout in a house.

1677, June 13—The moderator reported that having received a testimony from Thomas Chisholm from Eddleston, he had given him one for Edinburgh.

1677, June 17—A woman craved the session to mitigate the rigour of the sentence out against her. The bill was granted, and she was rebuked after one ingenuous confession, and enacted to pay a merk. Penalty of £3 if she come under the like fault again.

1677, July 8—Another woman supplicating the session to mitigate the rigour of their former act. The session, considering her repentance and sincere confession in offending God and her neighbour, rebuked her, and enacted her to pay £10 if she fall into the same fault.

1677, August 7—A fast before the communion was observed. *8*—A preparatory sermon before the communion. *12*—The communion was celebrated. *13*—Thanksgiving after.

Contemporary Minister.

[*1677—Skirling*—William Lyone, M.A.]

Sacred Tune.

["Saint Mary"—Playford's Psalter, 1677; Pry's Psalter, 1621; 153, Scottish Hymnal.]

Presbytery and Kirk-Session under Episcopacy.

1678, February 10—The moderator reported that the Presbytery advised the kirk-session to take pains to make a certain couple satisfy together, and if that could not be done to take their satisfaction asunder. The couple, on March 31, 1678, were appointed to sit three days, forenoon and afternoon, in the public place of repentance.

1678, May 28—Testimonial produced by a woman from St Cuthbert's. A woman allowed two shillings for her expenses homewards.

1678, June 2—Case of discipline.

1678, June 9—Three cases of discipline close the book.

End of Book D Register, February 4, 1657, to June 9, 1678.

On its front page there is:—"A Register of the Kirke at Peebles, conteaning the discipline of the Sessione by the Elders, and diligence of the Deacones for the poore therein. Begun in the yeare of Our Lord, 1657.—Theo. Hay, *Cler. Ch. Sess.*"

1678, October 2—William Veitch referred from Manor as scandalously frequenting the company of Christian Grahame. He is discharged her company in time coming, and has engaged to obey. Reference from the session of Peebles anent James Douglas, and the Presbytery appoints the moderator to speak to the archbishop anent him.

1678, November 6—Mr William Achesone compeared, and adhering to his denial, is ordained to prison till he find caution to answer as law will. Anent James Douglas, the moderator reports that he had had no occasion to acquaint the archbishop with his process, but hoped to do so before next meeting.

1678, December 11—Archibald Gilbert and Jennet Scott not compearing, are ordained to produce proofs of their marriage, or else satisfy for their scandalous behaviour.

1678—Andrew Scott accused of selling his wife for £40 Scots to John Wood, declaring that she was cheap at the money. Excuses himself by saying that he was in drink but is ordered to confess publicly.

Contemporary Minister.

[*1678 — Kirkurd* — George Robertson, M.A., translated from Queensferry; presented by town council of Edinburgh, July 25, 1677; instituted, January 16 thereafter; deposed, November 3, 1680.]

Sacred Tunes.

["Hanover," 16, Scottish Hymnal; William Croft, 1678–1727. "Croft's 148th," William Croft, 1678–1727.]

Case of Discipline.

1679, March 5—William Achesoune and Janet Macnab being confronted, he was found to lie and contradict himself, so he is to be sent to the steeple of Peebles till he be brought to some ingenuous confession of the truth, or at least until he find a sufficient cautioner that he shall answer as law will.

Archbishop Sharpe.

[*1679, May 3*—James Sharpe, archbishop of St Andrews, was put to death on Magus Moor, near St Andrews, by a band of desperate men. They fled to the west country after the deed. Sharpe was considered by them as he who had betrayed the Church of Scotland, and also as the author and instigator of all the misery and repression which had befallen the people for conscience sake.]

Drumclog.

[On June 1 was fought the battle of Drumclog, between the Covenanters (who had been disturbed while attending a conventicle) and dragoons under Claverhouse, in which the latter were defeated.]

Bothwell Bridge.

[*1679, June 22*—On this day, also a Sunday, the Royal army under the Duke of Monmouth lay encamped on Bothwell Moor by the side of the Clyde. The

Covenanters lay on the opposite side, with Bothwell Bridge between the armies. A gate in the centre of the bridge had been barricaded by the Covenanters, and it was defended by Hackston of Rathillet, one of the enemies of Sharpe. Unfortunately they fell back upon the main army, and permitted the Royalists to defile over the bridge. No attack at this time was made on the dragoons, who discharged their artillery upon the Covenanters. The latter turned and fled, and a rout ensued. Four hundred were massacred in flight; a thousand prisoners were taken; and but few were slain in the fight. Two ministers were hanged in the Grassmarket; five men were executed at Magus Moor in revenge for the slaying of Sharpe. The prisoners were confined in the churchyard of Greyfriars for four or five months, exposed to the weather, and guarded by sentries with loaded firearms. Of these, two hundred and fifty were to be sold as slaves at Barbadoes, but the small vessel in whose hold they were confined was wrecked in the Orkneys, and all were drowned. The prisoners who were left, signed a bond not to disturb the peace, and were liberated. An Act of Indemnity, also the third Indulgence, were offered in July to ministers and people, but being accepted by comparatively few, were soon withdrawn. Thereupon the west and south were once more overrun by soldiery in search of all who declined to accept these instruments, and torture and massacre prevailed. The most desperate of the hunted people formed themselves into bands, and are known in history as Society People, Hillmen, Wanderers, and Cameronians, after Richard Cameron, their leader. Major Learmonth, the veteran Covenanter, after the battle of Bothwell Bridge, in which, along with Robert Hamilton, he led the desperate charge, hid himself in a vault under his own house. It was so artfully concealed, and was entered from the house, that none suspected his place of concealment. By this means he kept himself free for several years. In time, however, he was discovered, tried, and condemned, but through interest made on his behalf, the sentence was commuted into one of imprisonment on the Bass. He survived the Revolution, and died in his own house of Newholme, in the eighty-eighth year of his age.]

Dr Pennecuik.

[About this time there was living in the county Alexander Pennecuik of Newhall, M.D., having been born in 1652. He practised as a medical man in the county of Peebles, but found time to manage his estates and write his *Description of Tweeddale* and some poems. He appears to have resided and practised in the county for more than thirty years. "My employment as a physician obliged me to know and observe every corner thereof; so what I advance in this description is not from hearsay and secondhand, but from ocular inspection and proper knowledge. Having made so frequent surveys through all the hills and valleys of that country, both on horse and foot, and made a nice scrutiny into all things I found remarkable, especially as to plants, several whereof are naturally produced here, which I have not observed in my herbalising through other shires of the kingdom." He was contemporary with Cromwell, Montrose, and Monk, who resided at Dalkeith. Hamilton of Coldcoat, who fought at the battle of Worcester, and Sir William Drummond of Hawthornden were his neighbours and companions, possessing all the same political opinions. Dr Pennecuik died in 1722, at the age of seventy years, and was buried in Newlands churchyard.]

Contemporary Minister.

[*1679—Glenholm*—William Selkrigg, M.A., translated from Roberton. He

read the proclamation of the Estates, and prayed for William and Mary; for which he was threatened by some of the meanest of the people and ordered to remove from the manse within two weeks; a lock was also put on the Church door to keep him out. He demitted, however, which was accepted, October 7, 1690; and was received into communion by the General Assembly, January 29, 1692, he never having been an enemy or persecutor of any, but ready to do them favours, which caused the Episcopal party to look down upon him. He was afterwards settled at Falkland.]

Unbaptised Children.

1680, April 7—Reference from session of Peebles regarding five men who all have children of which it is not known whether they are baptised, and who are disobedient to the session. They did not compear, and are referred to the Synod. Other brethren who may have similar cases to cite them also to the Synod. *Note.*—During those years unbaptised children generally belonged to parents who refused to conform to Episcopacy, and were baptised by non-conformist ministers at conventicles.

Conventicles.

1680, April 7—This day, the Presbytery taking to their consideration the frequent and rebellious meetings there are among them, where persons who have been intercommuned since the rebellion in the year 1665, now go publicly to other persons' houses, and take upon them to preach in the doors and entries of the houses where they are reset, at all which meetings there are several hundreds out of doors, who either have been at Bothwell Bridge themselves, or frequent the company of such; and their meetings being a new-kindled fire in this place of the kingdom, where never any rebellious meeting of this nature formerly was, they humbly crave advice from the archbishop and Synod what to do in such cases. The archbishop, by a letter, appointed a Synodal meeting of the whole diocese of Glasgow to consider the subject.

The Antiquity of the Burgh of Peebles.

1680, June 7—The town council allows the treasurer to satisfy Mr John Frank, £41 9s, which was the money really given out by him for renewing of a paper anent the antiquity of the burgh, which was recorded in the Scots register at Cambridge, and extracted by Mr John Hay and several other of the fellows of the said College; and the council gives Mr John hearty thanks for his pains. The paper referred to was the extract from *Scotichronicon*, containing the account by Fordun of the founding of the Cross Kirk. It was originally discovered in the library at Cambridge forty years previously.

Cameronians.

[On June 22, Donald Cargill and Richard Cameron, along with a band of twenty-one men, marched into Sanquhar and, at the cross, threw off their allegiance to King and Government. But on July 20, at Airsmoss, Cameron was killed, and Hackston, covered with wounds, carried to Edinburgh, and there mutilated and put to death barbarously. Cargill escaped for a while, but died on the scaffold later.]

A Runaway.

1680, August 4—Reference from the session of Peebles about George Forbes, a dragoon, who was very late at night in company with one Isobel Denman. She has run away, and the brethren cannot go further with the man seeing she is not there, but great search to be made for her to ascertain whether she is within their bounds. George Forbes compearing, denied anything wrong, but he is to find caution for his appearance to answer judicially, and if he do not they will write to his captain about the scandal.

1680, September 8—Isobel Denman found in Mr Findlay's parish, and he gave an account of her to the moderator. The moderator reported that he had sent an officer to bring her to Peebles, which was done, and she was imprisoned by the magistrates, as she could not find caution. In the night time, however, she broke prison. She is to be made search for, and in the meantime two burgesses stand caution for George Forbes, for his compearance when called upon.

Episcopalians Persecuted.

1680, September 9—A number of armed men at night did violently intrude into the house of Mr David Thomson, minister of Manor, and did fall upon, beat, and wound him in the head and other parts of his body, so that he fell down as dead, but with strength to call for one to panse (dress) his wounds. The said persons said they would panse him by giving him the cross stroke, adding that if all the curates and oppressors of Christ's cause had the stroke it would be well for the Kirk of Scotland; and the said persons did not sist here only, but, having time and opportunity, did plunder his house and took away his horses, amounting all to a considerable value. Wandering bands of rebels did not scruple to commit outrages of this kind. After the battle of Bothwell Bridge they ranged through all the country and towns, taking away all the arms, guns, and swords they could, and best horses, without recompense. —*Law's Memorials.*

Presbytery and Kirk-Session under Episcopacy.

1680, November 3—Bailie Hay and John Govan, treasurer of Peebles, appeared in name of the council of Peebles and desire that the Presbytery would appoint a visitation of the school of Peebles. The Presbytery thought it was very necessary, but because the days were short they delayed till the days became longer. *(Note.*—This Treasurer Govan bequeathed a communion cup to the Church in 1684.)

1680, December 1—James Douglas consents to submit to the Presbytery, and make an acknowledgment of his sins before the Presbytery, and to pay in a penalty for the use of the poor of Peebles. The reasons actuating the Presbytery to make terms with this delinquent were:—The long duration of this process, and the want of success with James Douglas, until by the dealing of the archbishop he had been brought to this length; also considering the uncertainty of his abode, and the looseness of the times, the contempt of Church discipline, and fearing that a strict dealing with the like of him may turn him also away from the Church; the Presbytery on all these counts agreed to take this acknowledgment of his sins before themselves,

and ordain him to go to Edinburgh, and there purge himself of his sin, in order to absolution from all. These matters are more fully gone into among the dealings of the Presbytery as a court.

1681, January 5—James Heely, trilapse, compeared, and the Presbytery considering that the last fall was after proclamation in order to marriage with the woman with whom he sinned, and that he was now going on to be married upon her, thought fit to advise the parson at Peebles and the session there that he should stand in the public place of repentance three Lord's Days, both forenoon and afternoon, and to pay a penalty for the poors' box, and so be absolved. Reference from the session at Peebles concerning Robert Douglasse. He has confessed that he has sinned with Margaret Straiton, but denies that he is the father of the child, because it was born ten months after the last time that he sinned with her. This is corroborated by witnesses. The Presbytery, finding it a matter of great concernment, and not finding that any such case has been before them before, of so long a space between the birth of the child and the last time of sinning, which was very strongly spoken to and declared upon oath by the said Robert, who, however, had previously very confidently and with great asseverations denied that ever he sinned with her, thought fit to refer the matter to the archbishop and Synod. Both parties are cited to the said Synod, to be held at Jedburgh, April 20 next.

1681, July 6—The heritors of the parish of Manor having failed to pursue and apprehend the persons implicated in the attack upon the minister, the privy council decerned that they pay a thousand merks Scots, with relief against each other and their tenants for the amount. The fine having been paid, was ordered to be handed to the minister, Mr David Thomson, for repairing his losses and damages sustained by the rebels.

The Test Act.

[*1681, August*—This act required every person who held a public office, however humble, to swear that he owned the true Protestant religion as explained in the Confession of 1567; that the King was supreme in all causes and over all persons, civil and ecclesiastical; that he would never consult about any matters of State without the King's license, and never seek after any alteration in the government of the country. Papists as well as Episcopalians were affected by this Test, although it was aimed only at Presbyterians. By its provisions also members of Parliament might not dare to effect any change in the law. The act was thus seen to be unworkable all round. In order to smooth away the difficulties, the bishop of Edinburgh came forward with an explanation. This was converted into an act of council, and received the sanction of the King. Some were satisfied, but eighty of the clergy left their parishes rather than comply with a Test which their consciences condemned.]

The Town Council of Peebles and the Test.

1681—Just at this time, on November 24, the provost and magistrates of Peebles presented a curious petition to the privy council. It stated that the petitioners were desirous to take the Test, but that the town was very inconsiderable, and the petitioners ignorant and illiterate, and being in a remote place, where they

could get no person to inform them of the difference between the act of Parliament and the act of council, and not having the act of Parliament in all the country, nor yet the Confession of Faith referred to, the petitioners humbly required time to advise concerning the Test. But as the burgh could not be without magistrates, they had elected their number in the hope that the first of the following January would be in time enough to take the Test. But as soon as they understood the act of Parliament they were perfectly willing to take the Test when and where the privy council pleased. They had always been very loyal and ready to serve the King on all occasions, amongst other instances their care and diligence in the late rebellion (the battle of Bothwell Bridge), was taken notice of by the privy council, who did the petitioners the honour to return them their particular thanks therefor. They now humbly supplicated the privy council to allow the provost and magistrates to take the Test in the presence of one of the privy council, and authorise them to see the other magistrates take the Test before a fixed day. The privy council considered the petition, and appointed one of their number to administer the Test to the provost, bailies, and treasurer, and allowed the magistrates to administer the Test to the remainder of the council, and report before the third Thursday of December.

1681, November 28—In accordance with the preceding decision of the privy council, the provost, one of the bailies, and the treasurer, having had the Test administered to themselves by a member of the privy council, on the above date administered it in turn to the remanent members of the town council. The meeting was held in the tolbooth of Peebles, and the various members were interrogated by the provost. John Hay, bailie, was content to take the oath; William Scott, dean-of-guild, declined; James Halden accepted; John Borroman also; Alexander Jenkinson declined; William Hislop agreed; James Grieve declined; Adam Little agreed; Archibald Shiell refused; John Jenkinson agreed; also Thomas Chisholm, William Wyllie, deacon of weavers; Thomas Hope, and John Tod. Out of the whole town council there were thus thirteen who accepted the Test, and four who declined.

Act anent Bridals.

[The act of Parliament of 1681 ordained that "at marriages, besides the married persons, their parents, children, brothers, and sisters, and the families wherein they live, there shall not be present at any contract of marriage, marriage, or infare, or meet upon occasion thereof, above four friends upon either side, with their ordinary domesticated servants, and that neither bridegroom nor bride, nor their parents or relatives, tutors, or curators for them and to their use, shall make above two changes of raiment at that time or upon that occasion."]

Contemporary Ministers.

[*1681—Kirkurd*—Laurence Mercer, M.A., translated from Craigie; presented by town council of Edinburgh, December 1, 1680; instituted May 11 following. Probably deprived on account of the Test.

[*1681—Newlands*—Patrick Purdie, in 1670 presented by the earl of Tweeddale as assistant to his father; instituted, 1681; deposed, October 7, 1690.]

Riot in Peebles.

1682—On February 13 a riot occurred in Peebles. The magistrates had decided to let a small piece of common, lying around the walls, by public roup. A mob thereupon invaded the tolbooth where the magistrates were sitting, and threatened violence, and warned the provost that he "would be stickit," as Provost Dickison was, if they persisted. Two of the ringleaders were promptly arrested and detained in the tolbooth to answer for this crime. Several burgesses of Peebles invaded the prison and carried off the prisoners. But the prisoners, along with their would-be rescuers, were again reinstated in their confined quarters. However, on March 2 thereafter, certain persons convocated several women, who did in a most tumultuary and irregular way take out of prison both the original two ringleaders, and also their first rescuers. The whole party proceeded to the town cross, and there drank their good health as protectors of the liberties of the poor, and to the confusion of the magistrates and council. Stones were at the same time carried to the platform of the cross wherewith to stone to death such as would oppose them. Finally the whole three hundred persons divided themselves into companies, each company escorting one person to his home, "to the grat astonishment of the honest and well-meaning people." The principal riotors had to appear before the lords of the privy council, who committed them to the tolbooth of Edinburgh, and deprived them of their burgess-ship. The magistrates at the same time were ordered to commit to the tolbooth of Peebles the remainder who had been accessory to the riot, and imprison, fine, and "ryve the burgess tickets," as they should find cause. On March 31 the delinquents in the tolbooth of Edinburgh were liberated, under caution of five hundred merks Scots to appear when called upon. And they were ordered to appear before the magistrates of Peebles on April 12, and crave their pardon.

Fined for Absence from the Kirk.

1682, October 18—Patrick Brotherstaines, merchant, was found guilty of absence from the Kirk for six Lord's Days, and was fined £12 Scots. Several other cases of a similar kind occur at this time. The object of these prosecutions appears to have been the prevention of attendance at conventicles.

Contemporary Ministers.

[*1682 — Drumelzier* — James Simson, translated from Broughton. Called, instituted, and admitted, March 1. Deprived by act of Parliament, April 25, 1690, restoring Presbytery. Married, November 12, 1674, Elizabeth Seaton.

[*1682 — Innerleithen* — Alexander Gray, probably son of preceding minister. Instituted, August 16; demitted, October 1695. Married, November 11, 1692, Elizabeth Porteous, in Tweedsmuir, and had a son, Hugh.

[*1682 — Stobo* — William Bollo, M.A., from Dawyck. Deprived by the privy council, September 3, 1689, for not reading the proclamation of the Estates, and not praying for William and Mary, but for King James. He had been imposed on the parishioners by the bishop, but they gave him no entry to the Church, and he entered by the window. Died at Edinburgh, 1702.]

FOUR ANCIENT COMMUNION CHALICES OF HAMMERED SILVER, STILL IN USE—(Photo by Alex. Mathieson).

Diameter of the bowl, $4\frac{3}{4}$ inches ; depth of bowl, $4\frac{3}{8}$ inches ; height, $8\frac{3}{4}$ inches ; diameter of foot, $4\frac{9}{16}$ inches.
They bear the Edinburgh hall-mark for 1683-4 ; the maker's initials of Thomas Yorstoun, admitted 1673 ; and the punch of John Borthwick, assay-master, 1681-97.

The Killing Times.

[In the years 1682 and 1683 the lawless soldiery continued to harass the country. Their powers were almost unlimited, and their excesses great. Terrorism prevailed. No one was safe, even in the most isolated farmhouses on the loneliest moors. Graham of Claverhouse was the most active leader of the persecutors at this period; and whom he arrested was almost certain of conviction before his legal coadjutor, Sir George Mackenzie. Conventicles were dispersed; Presbyterians were driven to Episcopal Churches, where the roll was called, and absentees noted; the Test was applied after torture; and summary murders on the lonely moors were committed upon some of the saintliest of men. There was a list of more than two thousand proscribed names. The persecuted people in time became desperate, and were forced into open rebellion. They threw off their allegiance; they proclaimed their persecutors; they practised retaliation. In justification they published in 1684 the "Apologetic Declaration." This dismayed several of the persecutors. Curates fled from their charges; magistrates and informers considered themselves unsafe. The whole of Scotland was in a condition of civil war. Terror prevailed on every side. In the list of fugitives for 1684 occur the following names of eleven persons connected with Peeblesshire, who had fled rather than take the Test:—William Forbes, servant to Thomas Weir in Sclathole; Thomas Weir, merchant traveller; James Mitchell, cooper, Linton; Adam Hunter, Fingland; James Ramage, Skirling; James Richardson, tailor, Logan; William Porteous, Earlshaugh; James Welsh, Fingland; George Hunter, Corehead; John Welsh, Menzion; James Nicol.—*Wodrow*, iv., 24. John Veitch of Dawyck; James Nasmyth of Posso; and John Skene of Hallyards were among the assizeres at the trial of Sir Hugh Campbell of Cessnock for complicity in Drumclog and Bothwell Bridge. (March 27, 1684.) Not proven—*Wodrow*, iv., 860.]

Contemporary Ministers.

[*1683—Eddleston*—Thomas Smyth, licensed by Alexander, bishop of Edinburgh, July 8, 1675, being recommended by the Presbytery of Dalkeith. Was on trials for Manor, but was instituted and admitted here, February 21; died between July 6 and November 2, 1687, in the fifth year of his ministry. Married, August 3, 1683, Margaret Tod, relict of Walter Smart, Fisherrow.

[*1683—Kirkurd*—David Spence, M.A., University of Edinburgh, 1671; appointed by town council of Edinburgh, December 29, 1682; instituted, July 25 thereafter. Deposed by privy council, September 17, 1689, for not reading the proclamation of the Estates, not praying for William and Mary, not observing the thanksgiving, and not intimating the collection for the Irish Protestants and the French; and declaring publicly that it was as lawful to go and hear mass as to hear a sermon in a meeting-house. On May 1, 1689, the committee of Estates considered a supplication by Mr Spence, representing that notwithstanding the proclamation of the Estates forbidding persons to trouble ministers who were then in the actual exercise of their ministerial functions, yet, on April 25 last, four or five persons in the parish, with some others outside it, came in a hostile manner to Mr Spence's house, and took away the poors' box and the mortcloth and other things belonging to the Church, and commanded him to remove with his family within eight days, otherwise they would cast his plenishing to the doors, and in the meantime forbade him to preach. Notwithstanding, he was willing to give obedience to the proclamation of the Estates. All the heritors within the parish punctually attend the Church, and all the people except a very few; and therefore supplicated their lordships to grant him

their protection. The committee, considering that Mr Spence was willing to obey the proclamation of the Estates, dated April 13, ordered the poors' box, the mortcloth, and other things belonging to the Church, to be restored, and the heritors to secure Mr Spence in the peaceable exercise of the ministry and possession of his house and goods.

[*1683 — Lyne* — John Horsbrugh, A.M.; University of Edinburgh, 1669; instituted and admitted, June 1683. Died before March 14, 1705, aged 56. Mr Horsbrugh was the last of the Episcopalian ministers. At the Revolution Settlement he did *not* conform, and defied the Presbytery. This was probably due to the protection of the earl of March. He was permitted to continue minister of Lyne, and probably drew the stipend until his decease in Edinburgh, whither he had retired.

[*1683—Manor*—Robert Smith, A.M., formerly of Crawford, presented in April; admitted and instituted, June. He gave in a demission, which was accepted, October 7, 1690; died May 31, 1696, aged 73. Married Janet Buchanan.]

Putting down Conventicles.

[*1684, June 6*—On this date the privy council sent a letter to Murray of Stanhope, Murray of Blackbarony, and Veitch of Dawyck, stating that a conventicle had been held on Sunday, June 1, at Cairniehill, and another on June 8 at Colstounslope, both in Peeblesshire. This the council considered very strange, as the county gentlemen named had not dispersed them, nor given information concerning them. These were now directed to ascertain who were the preachers, and on whose ground the conventicles were held; also to apprehend all concerned in the matter, and report to the council.

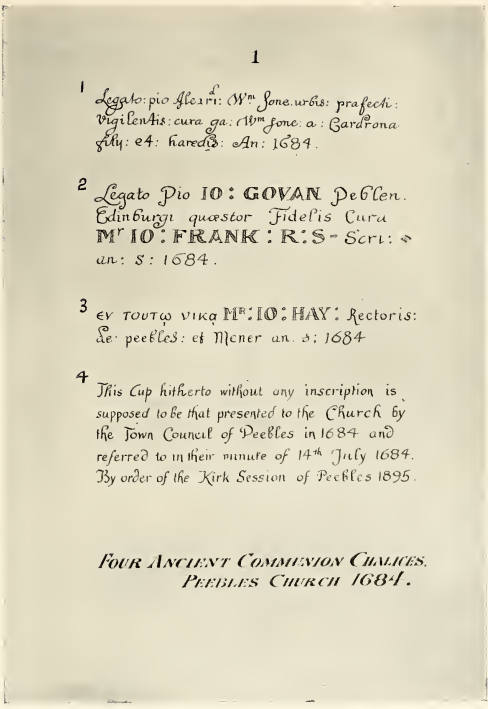
Next followed a letter to General Dalyell on the same subject, and commanding him to make strict enquiry thereanent. Further correspondence ensued, including letters from the lord primate, and from Claverhouse; and in the end it was ascertained that the two conventicles had been held within the confines of Mid-Lothian.

1684, July 17—The earl of Tweeddale proceeded against, over whose lands the preachers had passed after the conventicle at Cairniehill. He was assoilzied, as he was not in the shire, and did not know.

1684, July—At the end of July five wandering Covenanters were arrested by Claverhouse while sleeping in the fields. On attempting to escape they were fired at, and some of them wounded. A poor woman, who offered to dress their wounds, was carried away to Edinburgh with them; and, on their arrival, they were tried and executed the same day. James Nicol, a merchant of Peebles, being accidentally present at the execution, attracted attention, and was arrested under circumstances to be related presently.]

Communion Cups.

1684—From this period of the Second Episcopacy have come down to the Church of the present day four silver communion cups of the date 1684. On the first cup is the following inscription:—"*Legato pio Alexdri Wmsone, urbis præfecti vigilentis, cura Ja. Wmsone a Cardrona, filii et hæredis. An.S., 1684.*" (By the pious bequest of Alexander Williamson, the vigilant provost of the city, through the care of James Williamson of Cardrona, his son and heir. In the year of the Saviour, 1684.) On the second cup:—"*Legato pio Io. Govan, Peeblen., Edinburgi*



Four Ancient Communion Chalices.
Peebles Church 1684.

FACSIMILE—(Alex. Mathieson).

1. By the pious legacy of Alexander Williamson, vigilant provost of the city. By the care of James Williamson of Cardrona, son and heir, in the year 1684.

2. By the pious legacy of John Govan of Peebles, faithful treasurer of Edinburgh. By the care of Mr John Frank, Writer to the Royal Signet, in the year of salvation 1684.

3. By this conquer! (The gift) of Mr John Hay, Rector of Peebles and Manor, in the year of salvation 1684.

4. Note regarding the fourth Chalice: In the seven hundredth year of the Church the Communion Service was being augmented, and attention was directed to the ancient vessels. Any tradition concerning the fourth Cup had been forgotten. The present writer fortunately discovered the minute referred to:—

> "1684, July 14. The Council are content to allow one of the four Communion Cups, and ordains the clerk to deal with Captain Cockburn therefor."

John Govan was the son of William Govan of Nether Kidston, near Peebles. The Govans had been lairds of Cardrona for centuries, until the year 1683, when the estate was sold. This is the year before the cups were presented. Curiously enough it was the new laird of Cardrona, James Williamson, who carried out the bequest of his father regarding another of the cups.

John Govan was Treasurer of Edinburgh in 1680, as may be seen from the Edinburgh Burgess Rooks under date 23rd August 1683. He died in August 1683. By his will, dated 15th August 1682, he left legacies amongst others to John Frank, his cousin. He left what is known as "Posso's Bond" to be divided equally between the poor and the school of Peebles. To the poor of Edinburgh he bequeathed 500 merks, and a similar sum to Trinity Hospital, Edinburgh.

quæstor. fidelis, cura Mr Io. Frank, R.S.Scri. An.S., 1684." (By the pious bequest of John Govan, native of Peebles, faithful treasurer of Edinburgh; through the care of John Frank, writer to the Royal Signet. In the year of the Saviour, 1684.) On the third cup:—"Εν τουτῳ νικα. *Mr Io. Hay, Rectoris de Peebles et Maner. An.S. 1684.*" (By this conquer. The gift of Mr John Hay, rector of Peebles and Manor. In the year of the Saviour, 1684.) Observe that the minister of Peebles claimed to be rector of Manor, although Robert Smith, M.A., is recorded as minister of Manor at the time. There is also a fourth cup of solid silver, but without any inscription on it. It is not mentioned by Chambers, nor by Burns in his work on communion plate, but is of the same style and shape as the other three, and bears the same trade marks. In 1895 the present writer discovered the following reference in the burgh records:—"*14th July 1684*—The Council are content to allow one of the four communion cups, and ordains the clerk to deal with Captain Cockburn therefor." At the time (1895) the congregation was considering a proposal for augmenting the service of communion plate, and the writer brought the entry before the kirk-session in that year. The hall-mark on all the four cups is the same; so also the initials of the maker, Thomas Yorston, admitted 1673; and also the punch of John Borthwick, assay master, 1681-1697. Four cups were required in 1684; three bore the names of private donors; the town council had resolved to present the fourth; and here was a fourth bearing all the marks of the other three, but wanting inscription. The legitimate inference was that this uninscribed communion cup was that presented by the magistrates in 1684 in order to complete the set; accordingly an inscription recording this inference was put upon the cup, but in an inconspicuous place, within the hollow of the pedestal. Regarding the persons mentioned on the cups, John Govan was the son of William Govan of Nether Kidston, Peeblesshire, who is supposed to have been descended from the Govans of Cardrona, an old Border family, who had been lairds of Cardrona for centuries, until the estate was sold in 1683. He was also treasurer of Edinburgh in 1680, as is testified by an entry in the Edinburgh burgess books. He died in August 1683. By his will, dated August 15, 1682, he left legacies, amongst others, to John Frank, his cousin. He left also what is called Posso's bond, the proceeds of which were to be divided equally between the poor and the school of Peebles. Of the Williamsons, there were several provosts of that name in Peebles, the principal being Provost James, 1638 and 1650. No references to Provost Alexander have been found. The Rev. John Hay was the son of Dr Theodore Hay, and it was he who, while a student, lighted upon the reference in Fordun's *Scotichronicon* regarding the foundation of the Cross Kirk. The four communion cups remain in use to this day, and are a survival of the Second Episcopacy. The communion plate was considerably augmented by additions in 1895, on the occasion of the septcentenary of the Church.

The Martyr of Peebles.

1684, August 19—In a report to the privy council upon the prisoners in

Canongate and Edinburgh tolbooths, James Nicol, in Peebles, is one of those to be "processed and indicted" that they be proceeded against according to law.—*Wodrow*, iv., 35.

1684, August 27—James Nicol, from Peebles, and William Young, executed at Edinburgh. James Nicol, merchant burgess of Peebles, was a bold, zealous man; hitherto he escaped, and was at Edinburgh at the trial of Thomas Harkness, Andrew Clerk, and Samuel M'Ewen, who were all hanged the same day they were tried, on August 5, in the Grassmarket. Nicol was greatly affected, and was a mournful onlooker at their trial, and afterwards was taking his horse in the Grassmarket to go out of the town, after he had been there some time about business. At this moment the guard came down with the three persons to be hanged. This stopped him, and he went in among the crowd, and stayed till they were executed. When coming away, he said, in the bitterness of his spirit, and in hearing of a good many—"These kine of Bashan have pushed these three good men to death at one push, contrary to their own base laws, in a most inhuman manner." Whereupon he was straight seized and carried off to prison. In a day or two he was brought before the committee for public affairs, and after that before the council, where he was very bold and plain in his answers. And on the 27th was brought before the justiciary. He was indicted for treason. The probation was his own confession that he was at Bothwell with arms, that he owns the Sanquhar declaration and the Rutherglen paper. Found guilty. Hanged same day, Wednesday, August 27, between two and four.—*Wodrow*, iv., 69.

Persecution of Covenanters.

1684, August—Proclamation anent discovery of westland rebels and their resetters.

1684, October 19—Heritors, ministers, and elders to meet with commissioners of privy council at Peebles on Wednesday next.

1684, December 24—Robert Baillie of Jerviswood executed at Edinburgh for raising rebellion against the King along with that declared traitor, Mr William Veitch, the earl of Argyle, &c.—*Wodrow*, iv., 110. (*Note.*—William Veitch became minister of Peebles in 1690.)

Contemporary Ministers.

[*1684—Broughton*—Alan Johnstone, M.A., translated to Carstairs.

[*1684—Dawyck*—George Smith, M.A., son of the minister of Eddleston; died, December 1719.

[*1684—West Linton*—William Hay, schoolmaster of Dunfermline, elected schoolmaster of South Leith, August 3, 1682; instituted, September 17, 1684; deprived by privy council, August 25, 1689, for not reading the proclamation of the Estates, and not praying for William and Mary, but for James, the late King, and drinking his health. Married Helen Walker, and had a son, William.]

Death of Robert Leighton, formerly Archbishop of Glasgow.

[*1684*—Leighton often used to say that if he were to choose a place to die in, it

should be an inn; it looked like a pilgrim's going home, to whom this world was all as an inn, and who was weary of the noise and confusion of it. He obtained what he desired, for he died at the Bell Inn in Warwick Lane, London. Regarding the life and character of Leighton, there are many diversities of opinion. He has been considered as the one saint common both to Presbytery and Episcopacy. Dr King Hewison, in his work on the Covenanters, writes somewhat contemptuously of him; Dr Hay Fleming pillories him scathingly; Dr Butler praises him highly.]

Parochial Matters.

1685, January 7—Contribution for Kelso to be ready at a call.

1685, January 18—Returning to Peeblesshire, a proclamation was read on January 18 in Manor parish, to discover those who own or who will not reveal a treasonable declaration against the King, and the horrid principle of assassination there specified.

1685, February 4—Two indiscreet people still deny in spite of conference with ministers, and are referred to next Synod. Their former "cautions" compeared and undertook for them under the penalties foresaid. The magistrates of Peebles desired the Presbytery to visit their school.

Visitation of School.

1685, March 5—Neither exercise nor discipline, as this is the day for the visitation of the school. After trial and examination of the whole scholars, the Presbytery declared to the magistrates that they were very well satisfied with their proficiency, and that the schoolmaster deserved great commendation and encouragement.

Hunting the Covenanters.

1685—On September 6, the earl of Balcarres, lord Yester, and William Hay of Drumelzier were commissioned as justiciars of the shires of Roxburgh, Berwick, Peebles, and Selkirk, to secure and punish rebels according to law. The Hon. Colonel James Douglas, brother to the first duke of Queensberry, was associated with Claverhouse at this time in hunting down Covenanters. He was convener of the commissioners of supply for Tweeddale. Wodrow mentions a number of cruelties which he is said to have perpetrated. He attacked and dispersed a gathering in a secluded part of Tweedsmuir, when John Hunter was shot at the Devil's Beef Tub. The tombstone of this martyr is still to be seen in the churchyard of Tweedsmuir. In the following year the earl of Tweeddale sold the Neidpath estates to the duke of Queensberry, brother of this Colonel Douglas. In the properties were included the lands and tenandry of the monastery and Cross Kirk of Peebles, which now passed from the Hays of Tweeddale to the duke of Queensberry, from whom they passed to the earl of Wemyss and March.

Case of Discipline.

1685, November 21—The indiscreet people, previously reported, are to satisfy the session of Peebles *in sacco*.

Fines in Peeblesshire, 1679 to 1685.

[Peebles, £978 6s; Traquair, £374 2s; Kirkburn, Eddleston, Linton £506 16s; Tweedsmuir, £1130—total, £2989 4s.—*Wodrow*, i., 48.]

Death of Charles II.

[*1685*—In this year death claimed Charles Stuart, the second of that name, who had been for twenty-five years the tyrant of Scotland. Had this King been a religious and intolerant bigot, as was his brother, now King James VII., his repressive persecutions of the Scots might have been intelligible. But he was a man destitute of all religion; he laughed at virtue and modesty. He possessed neither principles nor credited others with any. Finally, he gave the lie to his life by professing the Roman Catholic religion on his death-bed. This was the man at whose command Scotland was converted into a human hunting ground for a quarter of a century. Through him it was that much of the most sterling worth and honesty of principle and religion perished—shot down by his minions; and they whom he had hunted down were of the same nation as had shed their blood for him, a fugitive, at the bloody battles of Dunbar and Worcester. Charles was succeeded by his brother James, but affairs in Scotland continued as bad, or worse. Four men were intercepted when returning from hearing Renwick preach, and three of them were shot. Captain Bruce killed six men in Galloway. John Semphill, in Dailly, was shot because he abstained from attending the Church, and had occasionally harboured fugitives. John Brown of Priesthill was shot at his own door, in presence of his wife, by Claverhouse. The widow Maclachlan and Margaret Wilson were fastened to stakes and drowned by the rising tide in the river Blednoch at Wigton. Two hundred Covenanters were imprisoned within one vault in the castle of Dunottar; after undergoing inhuman severities, a hundred of them were shipped to America, but on the voyage sixty died.]

Sacred Tunes.

[*1685*—"David," "Chandos" or "Cammis," Georg Fredrich Handel, 1685-1759.]

Parochial.

1686, January 6—Mr Douglas reported to be in Edinburgh. One man who confessed, and then withdrew his confession, said he did not remember, "because he was in a great bumbaze."

King James VII. and the Election of Magistrates.

1686—On September 27, instructions arrived from the privy council to the effect that it was the will of King James VII. that no elections of magistrates be held this year, and that all the present magistrates hold office until the King's will be known.

Contemporary Ministers.

[*1686—Broughton*—William Symson, M.A., deposed for charming, but was officiating as minister at Montrose in December 1709.

[*1686—Skirling*—Thomas Douglas. He deserted his charge and was deprived by act of Parliament, April 25, 1690, restoring the Presbyterian ministers.]

"KISTIN'."

[The custom of "kistin'" or "chestin'," is common to certain districts in the west of Scotland, especially Ayrshire and Lanarkshire. Curious as the custom may have appeared to many, its origin is even more curious. It is not a remnant of an Irish wake, to which, however, it has some resemblance. Nor did it spring out of a desire on the part of mourning relatives to have spiritual comfort that a minister or elder went to a "kistin'." The custom had its origin in an act of Parliament for the encouragement of the manufacture of linen! The Scots Parliament in 1686 passed an act entitled, "Act for Burying in Scots Linen," enjoining every one to bury their dead in linen spun within the kingdom, and forbidding, under severe penalties, any one using for this purpose linen which had been made in Holland or elsewhere. A certificate duly attested by two respectable persons had to be given to the minister, certifying that they had seen the body of the deceased enshrouded in linen of Scottish manufacture. This act was so frequently violated that Parliament soon afterwards not only made the penalties much more stringent, but enjoined the nearest elder or deacon to be present when the body was encoffined, to see that the act was not infringed. This is the origin of the "kistin'" service, and explains why in certain districts a minister or elder is still expected to be present when a body is encoffined.]

TOLERATION.

[*1687*—In this year the King abrogated all penal and prohibitive laws against Roman Catholics, and allowed them to be eligible for offices of trust. As a counterpart he suspended also all sanguinary laws against the Covenanters, and allowed the exercise of the Presbyterian worship in houses and chapels, but not in the open air. In these enactments are seen the first germs of the principle of religious toleration which is now enjoyed by all in the kingdom. But the motives and designs of the King were suspected by all; and the rigid Cameronians refused to acknowledge these acts of grace. They had disowned the whole race of Stuart, and held their title to worship only from the Lord Jesus Christ Himself. They likewise reprobated the principle of toleration all round, which had influenced the proclamations of grace. They therefore continued in defiance of the Government and held field conventicles.]

1687–1689. The Ministry of Rev. James Feithie, A.M.

Sixth Minister. For two Years. A Covenanted Presbyterian.

Little is known of this Covenanter and his brief ministry. The senior minister, the Rev. John Hay, Episcopalian, was still living, aged about fifty-three, and held the benefice. It is probable that the Presbyterians in the parish of Peebles gave a call to Mr Feithie while yet the Church and parish were occupied by the Episcopalians established by law. Mr Feithie studied at the University of Edinburgh, where he graduated on July 9, 1656. He had been in the habit of holding conventicles, for which he suffered imprisonment, and was for some time immured on the Bass Rock. While there he obtained permission to walk upon the rock, also had an allowance of eightpence per day on account of his poverty. He was liberated on July 4, 1679. He was appointed chaplain of Trinity Hospital, Edinburgh. 1687 is given as the year of his call to Peebles. He was admitted on November 17, 1687. Mr Feithie would minister to the Presbyterians of Peebles, while Mr Hay, rector of Peebles, conducted the Episcopalian services in the Parish Church, which was still the Cross Church. Mr Feithie died between November 5 and 20, 1687, having been minister in Peebles for about two years. The Rev. John Hay survived him, and lived for one year more. Mr Feithie left a daughter, Elizabeth, who was served heir on November 3, 1691.

The Clerk of Presbytery an Offender.

1687, December 7—This day the parson of Peebles informed the Presbytery that Mr Theodore Hay, their clerk and his vicar pensioner, had fallen into the sin of fornication, and craved their advice anent him. The Presbytery thought fit he should forbear public reading of the Scriptures and precenting in the Church, as also serving as their clerk and all other Church employment, and that the moderator should write to the archbishop anent him, and crave his advice.

Contemporary Ministers.

[*1687—Lyne*—Robert Brown. The same who was placed in 1660 and had to appear before the privy council in 1661. He continued at Lyne, August 22, 1688. Had a son, Richard, and a daughter, Marion.

[*1687—Skirling*—John Greig, M.A., formerly noticed. After being indulged at Carstairs, and being imprisoned on the Bass, returned, and was present at the meeting of ministers in the bounds of Lothian and Tweeddale, July 6, 1687, after toleration had been granted. Died May, 1689, aged about 71, having been strict in discipline, and anxious to promote the interests of holiness.

1687—West Linton—Robert Eliot, A.M., formerly mentioned, returned in July 1687 to the meeting-house at Slipperfield, but got possession of the Parish Church,

April 28, 1689. Restored by the act of Parliament, April 28, 1690, to his former Church of Broughton. He went there, was translated hither, and was member of Assembly same year. Translated to Kinglassie, July 13 and August 5, 1691.]

Mr Theodore Hay's Case.

1688, January 11—No return being come from the archbishop of the moderator's letter anent Mr Theodore Hay, and an address being made this day to the Presbytery, subscribed by the heritors of the parish of Peebles, elders, and magistrates of the burgh, and given in by the provost of Peebles in the name of the rest, earnestly desiring the Presbytery to interpose their moyen to the archbishop that the said Mr Theodore Hay might be continued in his place, in regard of the peculiar respects they had for him, both upon the account of his singular qualifications for his employment, and the relation he had to the worthy Dr Theodore, his grandfather, and Mr John Hays, his father, late parsons of Peebles, and men famous in their generation. The Presbytery, in compliance with the said address, and out of their regard to the gentleman himself, appointed another letter to be written to the archbishop in his favour, and subscribed by all the brethren, and one of their number viz., Mr John Horsbrugh, to deliver it and back the same if need were. Eighty-four persons in Peebles confessed to having had more persons at their baptisms than the law allows, since October 1682, and were fined. Thirty-nine others were likewise fined for having had more persons at their marriages than the law allows; and fourteen others were fined in absence. Mr John Hay, parson of Peebles, being accused for having a wedding in his house whereat there were more persons than the law allows, was found guilty, and fined.

1688, January 25—Robert Johnston having stood long *in sacco* at the Parish Church of Peebles, and given great evidences of his repentance, was this day referred by the session of Peebles to the Presbytery. He compeared, and being humbled *in sacco* after the moderator had seriously laid home his sin to him and exhorted him to amendment of life, he was referred back to the parson and kirk-session of Peebles for absolution. Mr John Horsbrugh (Lyne) reported that he had delivered the Presbytery's letter to the archbishop in favour of Mr Theodore Hay, and that he was satisfied with the Presbytery's ordering him to forbear the public exercise of his office, and thought fit a formal sentence of suspension should be imposed upon him. The said Mr Theodore being called in, was interdicted and suspended by the moderator in name of the Presbytery and the archbishop from his offices of reader and precentor and session-clerk of Peebles, as also from his office of clerk to the Presbytery, during pleasure, withall exhorting him to repentance and a humble walk. The archbishop to be asked what satisfaction he shall give for the scandal.

Narrow Escape of James Renwick at Peebles.

1687, December 29—James Renwick to Robert Hamilton:—"I have been at Peebles this week, and, through the Lord's providence, wonderfully escaped; our intended meeting near to the town, about nine of the clock at night, in the time

of our gathering, being by a strange providence discovered. It is a place I had not been in before, and we had no armed men; there are four taken and imprisoned."

1688, January 12—James Renwick to Alexander Shields:—"I came forward to Peebles, where our meeting in the time of gathering was discovered by a wonderful providence, namely, as I am informed, the pursuing of some for theft when people were observed to crowd out of the town; which made the clerk to enquire what they were, and whither they were going; the report whereof coming unto me, being lodged in a most suspected house, I went forth and passed on towards the place of meeting until I came within speaking and hearing of the clerk and some with him, who were without all the town challenging people, and being in no capacity to resist, I turned again into the town, where there was some little uproar, and went forth of it another way, where I waited a considerable space for my horse, which was at length got into me with some difficulty; and finding that the meeting could not be kept I came away; but there were four persons taken. And since I came to this place I have lodged with Thomas and John, and lest I should trouble mine own spirit, I have not denied any to keep silent anent my being here, nor reproved any for coming into my quarters, whatever the hazard might be; but left that to the providence of God, and people to their own discretion, and I find it not the worse way."

James Renwick's Martyrdom.

James Renwick, the last of the Scots martyrs, preached for the last time at Riskenhope, in Yarrow, and baptised a child in the waters of the brook. On February 17, 1688, one month after writing the foregoing letter, Renwick suffered martyrdom at Edinburgh.

RENWICK AT RISKENHOPE.

Mark well yon white house 'mid the trees;
  There, chased from glen to glen
By bloodhounds of a despot race,
Young Renwick found a shelt'ring place,
With looks of love and deeds of grace
  From simple plaided men.

* * * * * * *

Mark well that stump, where once there grew
  A thorn, a goodly tree;
Even there he stood, and 'gan to sing
A powerful psalm, on faithful wing,
Most like to David, shepherd-king,
  Ruddy and fair to see.

* * * * * * *

So preached the fair-faced boy, and knew
  His preaching meant a deed;
When in his ear the fierce halloo
Sounded of Clavers and his crew,
Who all God's people did pursue
  To death, with murtherous speed.

He wept his last farewell, then crossed
The hills to Manorhead;
Thence down to where, with gentle sweep,
Tweed winds its waters slow and deep,
By lofty Neidpath's castled keep,
With hasty foot he sped.

Nor there might rest, but on and on
Through Fife, a weary way;
And backward thence with shifty skill,
And foot with travel faint, until
Beneath Dunedin's castled hill,
The hunters trapped their prey;

And dragged him where stern judges sate
In dreadful judgment hall,
Who plied him hard with legal phrase,
But sat and wondered with amaze,
While calmly he protests, and prays
"May God forgive you all!

"No laws against free-fielded prayer
In God's true Book are found;
God is my Judge; to Popish James
I owe no cess; to own his claims
Let him find liege men on the Thames,
Not here on Scottish ground!"

Thus he; then calmly took his doom,
And with firm front denied;
And to the crowded market place
Moved firmly with a steady pace,
And with a glory on his face,
Received the rope and died.

JOHN STUART BLACKIE.

MAGISTRATES AND COUNCILLORS APPOINTED BY THE KING.

1688, February 5—Charles, earl of Traquair, attended the meeting of the town council held on this day, and submitted a list from the privy council of all those men whom the King had nominated as magistrates and councillors until the following Michaelmas. It will be noticed that James VII. had thus deprived the burgesses of the right of electing their own magistrates and councillors, and had sent down the names of his own nominees instead. This is the King's last piece of legislation for Peebles.

THE CASE OF THEODORE HAV.

1688, March 7—The archbishop advises that Mr Theodore Hay be rebuked before the Presbytery and absolved. The said Mr Theodore being called, compeared, and confessed his sin with great evidences of his sense thereof, and being gravely exhorted by the moderator to a more strict, sober, and holy walk, was absolved from the scandal. And the desire of the heritors, elders, and magistrates being renewed to

have him reponed, the Presbytery ordained another letter to be written to the archbishop in his favour, and sent by the hands of Mr John Horsbrugh. Mr Henry Hay having produced sufficient testimonials from the Presbytery of Earlstowne, both anent his good life and qualifications for preaching, having passed his trials among them, the Presbytery appoints a letter of recommendation to be written in his favour to the archbishop for a license to preach within this diocese.

The Two Presbyteries of Peebles.

1688, March 22—It is to be observed that throughout the whole of the Second Episcopacy, now nearing its close, there existed an Episcopalian Presbytery, composed of the parish ministers, almost wholly Episcopal, and with whom those parish ministers who were Covenanted Presbyterians declined to meet. Episcopacy was still the legal polity of the Church of Scotland. But in some of the parishes Presbyterian congregations were being formed, presided over by Presbyterian ministers, from whom, however, entrance to the Churches was as yet withheld. It thus happened that in some parishes an Episcopalian congregation assembled in the Parish Church under the parish minister; and in the same parish a Presbyterian congregation was meeting in some other place under a Covenanted Presbyterian whom its members had called and voluntarily supported. On the date at the head of this paragraph a few of those ministers met in a farmhouse in the parish of Stobo, adjoining Peebles. They were presided over by Mr James Feithie, "minister at Peebles." The others were Robert Eliot, minister at Linton; John Campbell, minister at Borthwick; William Burnet, minister at Calder; and Mungo Watson, minister at Gladsmuir. These "did, by prayer and imposition of hands, ordain Mr William Russell, minister, unto the congregation at Stobo, having previously interrogated him anent his judgment in relation to the doctrine, worship, discipline, and government of the Presbyterian Church of Scotland, to which he professed adherence," &c. After the admission of the said Mr William Russell, the foresaid Mr James Feithie, as moderator, Mr Robert Eliot, and the said Mr William Russell, after calling upon the name of the Lord, with the concurrence of the foresaid ministers, John Campbell and William Burnet, did constitute themselves into a Presbytery, and appointed their next meeting to be that day twenty days at Mr Robert Broun's, minister at Lyne, his dwelling-house, and appoint each minister to bring an elder, nominate by their session, with them. The next minister whom they ordained, at a later meeting, was Mr James Thomson, as minister at Tweedsmuir, who in time became minister of Peebles.

The Archbishop and Theodore Hay.

1688, April 4—The meeting being somewhat infrequent, the giving an account of stipends still delayed till next day, but to be done then without fail. Archibald Wilson reported to have satisfied. Mr John Horsbrugh reported that he had delivered the Presbytery's letter, and that the archbishop had ordained the sentence of suspension to be taken off Mr Theodore Hay, and him to be reponed to his place, and accordingly the said Mr Theodore Hay being called, and compearing, was

by the moderator, in the archbishop and Presbytery's names, declared to be free from the sentence of suspension and to be admitted to the exercise of his charge again, and *imprimis* he was *instanter* re-admitted to be Presbytery clerk. A copy of the last letter to the archbishop was appended, and is subscribed—"Your Grace's most obedient sons and servants," and signed by the whole Presbytery. The archbishop's answer, written by his own hand, as a postscript to the Presbytery's letter, was as follows:—"Edinburgh, March 28, 1688.—REVEREND BRETHREN,—In compliance with your desire in your letter abovewritten, I allow the restoreing of Mr Theodore Hay to his office, praying he may edifie God's Church by his serious repentance and pure life, as he hath offended by his sin.—*Sic subscribitur*, Jo. GLASGOW." The brethren are entreated to pay the bursar's fees for this current year.

DIVIDED ECCLESIASTICAL AUTHORITY.

1688, April 12—Mr James Feithie desired the advice of the brethren anent James Johnstoun, in the parish of Peebles, against whom the prelatick party intended a process of excommunication, for his refusing to satisfy for an alleged scandal of drunkenness, whereinto he fell after his uniting to the Presbyterian congregation at Peebles, for which scandal the said James Johnstoun did satisfy before the said Mr James Feithie and the representatives of the said congregation. The Presbytery advises the said Mr James and Alexander Veitch of Glen to interpose with the sheriff-depute to deal with lord William Douglas to put a stop to the foresaid Episcopal proceeding.

STIPENDS IN THE PRESBYTERY.

1688, May—A particular account of the stipends through the whole Presbytery, with glebes, grassums, mortifications, schoolmasters' salaries, &c., by the ministers present, and partly as sent under the hands of those absent:—

PEEBLES—*The Parson*—Mr Hay. *Tack-Duty*—His predecessor set a tack of the whole tithes, with consent of the patron, archbishop, dean, and chapter, for five years, for a *reddendo* of nine hundred merks Scots. *Teinds*—New tack made by himself for five years for the *reddendo* of 1200 merks to the next incumbent, after which five years expired the next incumbent would fall into the tithes. *Glebe*—Four acres. *Pasturage*—No grassums, but two kines, on the common pasturage of Peebles. *Mortifications*—350 merks by Tweedie, merchant, burgess in Edinburgh; 100 lib. from Alexander Duncan, late bailie of Peebles; four silver communion cups, mortified one by himself, one by the town of Peebles, one by A. Williamson, late provost of Peebles, one by John Govan, late treasurer of Edinburgh. *Schoolmaster*—The town pays the schoolmaster and agrees with him. *For Communion Elements*—None. (Observe, in this statement, drawn up by the Episcopalian Presbytery, the name of Mr Feithie is not inserted as colleague. The foregoing statement of the benefice of Peebles was the last act of the Presbytery of the Second Episcopacy).

THE DIVIDED AUTHORITY.

1688, June 28—Mr James Feithie gave in an account of his diligence in Jaines

Johnstoun's affair, which was this, that the sheriff-depute, by application to lord William Douglas, obtained an order to the foresaid prelatic clergy to desist from further process against the said James.

THE PRESBYTERIAN MINISTER AND THE CELEBRATION OF THE COMMUNION.

1688, October 11—"Upon a desire from Mr James Feithie, minister at Peebles, to such of the brethren as he could get acquainted, where, in the absence of the moderator, Mr Antony Murray was chosen to moderate for the tyme, there being present Messrs Murro, moderator, Robert Elyott, James Feithie, and William Russell. After prayer by the moderator, Mr James Feithie did represent to the brethren mett, that upon consideratioun of the great trouble and confusion of the countrie and having advice from some of his brethren upon the foresaid ground, be had put off the dyett, being the 21 of October, formerly intimat by him unto his congregation, for celebration of the Lord's Supper among them, with consent of the representatives of the said congregation, and desired the judgment of the Presbyterie thereanent, and whether or not they thought it convenient to fix upon a new dyett before the coming in of the winter. The Presbyterie, after consideration, found there was cause for the putting off the foresaid dyett, and that it was not convenient this season of the year that he should appoint a new dyett."

1688, October 25—"Mr James Feithie represented to the Presbyterie that upon Saboth last, the representatives of his congregation did universally regret the putting off the dyett appointed for the communion, and did earnestly urge that a new dyett might be condescended upon before the winter. The Presbyterie, taking the said representation to their consideration, did advise him not to condescend upon any new dyett for the season, upon account of the shortness of the day, badness of the weather, and uncertainty of the tymes, and that he should defer it (the Lord granting health and liberty), until the return of the year. With which advice the said Mr James acquiesced."

THE REVOLUTION OF 1688.

[*1688*—The days of King James VII. as ruler of Britain were numbered. On both sides of the Tweed people were alarmed at the enactments of the King in favour of Roman Catholics. This feeling was aggravated by the repeal of the Test acts both in England and Scotland. The Church of England felt herself to be in great danger. Had this not been the case, the King might have continued his campaign against the Scottish Covenanters until they had become exterminated, but when once the conviction became universal that the King intended to restore the Romish religion and fill positions of trust with Roman Catholics, then the time was considered to be ripe for revolution. On November 5, the King's son-in-law landed from Holland at Torbay, with 14,000 troops. Six weeks later the King was a fugitive; and Britain was free from the accursed Stuarts. The whole of the race, from James VI. downwards, had persecuted the Church of Scotland. None of them had shewn the Church any favour. There had been no meeting of the General Assembly since 1651, when Colonel Cotterel dispersed it, as Cromwell did the Parliament of England. The inferior Church courts, somewhat modified, had met more or less frequently throughout the period. Presentations were addressed to the bishop, not to the Presbytery; ordination was after the Episcopal method, and performed not in the

Parish Church but in the Cathedral. The form of public worship was little altered. After the day of Jenny Geddes it was not thought wise to hazard a liturgy. The Articles of Perth were not enforced. Prayers were extemporaneous; and the communion was administered to the people sitting at a table. The bishops and Presbyteries insisted on two things only—that the Lord's Prayer be repeated during the service, and the doxology sung at the close of the service. In the diocese of Dunblane the decalogue and the creed were repeated. And "their most indecent sitting at prayer" was given up. Long texts and short sermons were enjoined on the clergy, so as not to weary the congregation. A large Presbyterian element had been maintained during the whole of the Second Episcopacy, hence their forms, courts, services, and faith had still largely existed. The bishops were both members of Parliament and of the privy council, but possessed little pomp, and no wealth. The Lothians, which formed the centre of rebellion in 1638, after the Geddes riot, was comparatively quiet in 1662. The counties in the south and west of Scotland formed the principal battle-grounds of Presbytery, and arenas of persecution. Probably most of the ecclesiastical changes connected with Episcopacy might have been peaceably introduced, and even tholed by the Scottish people, but for two reasons:—(1.) The usurpation by the King of that headship over the Church which they claimed to belong to Jesus Christ alone; and (2.) The ousting of the ministers, which embittered the clergymen themselves as well as their congregations, and elevated them into the position of martyrs and heroes.]

Some Peeblesshire Ministers at the Revolution.

1688—Some Covenanting ministers in the Presbytery of Peebles, all of whom were alive at the Revolution:—Robert Eliot of Linton, Richard Broun of Drumelzier, Patrick Fleming of Stobo, Robert Broun of Lyne, Hugh Gray of Kailzie (conformist), David Thomson of Dawyck, Patrick Purdie of Newlands, James Feithie of Peebles.

Burning of the Popish Wares found in Traquair House.

1688—The following is from the *Vindication of Mr Richard Cameron*, by Peter Walker, Bristo Port, Edinburgh:—"In the end of the year 1688, at the happy Revolution, when the Duke of York (James VII.) fled, and the crown was vacant, in which time we had no King nor judicatories in the kingdom, the United Societies, in their general correspondence, considering the surprising, unexpected, merciful step of the Lord's dispensation, thought it some way belonged to us in the interregnum to go to all popish houses and destroy their monuments of idolatry, with their priests' robes, and to apprehend and put to prison themselves; which was done at the cross of Dumfries and Peebles and other places. That honourable and worthy gentleman, Donald Ker of Kersland, having a considerable number of us with him, went to the House of Traquair in frost and snow, and found a great deal of popish wares there, but wanted the cradle, Mary and the Babe, and the priest. He sent James Arcknyes and some with him to the house of Mr Thomas Lowes, who had the name of a Presbyterian minister. Kersland ordered them to search his house narrowly, and behave themselves discreetly, which they did. Mr Lowes and his wife mocked them, without offering them either meat or drink, though they had much need of it. At last they found two trunks locked, which they desired to have opened. Mr Lowes then left them. They broke up the coffers, wherein they found a golden cradle, with

Mary and the Babe in her bosom; in the other trunk the priest's robes (the earl and the priest had fled), which they brought all to the cross of Peebles, with a great deal of popish books and many other things of great value, all Romish wares, and burned them there. At the same time we concluded to go to all the prelatic intruding curates, and to give them warning to remove, with all that belonged to them. . . . That we should call for the Church's goods, cups, and basons, and also for the kirk-box, wherein was nothing but a few doits; likewise for the session book and kirk-door keys; and that we should deliver all to men of credit."

[The foregoing was one example of riots which now occurred throughout Scotland from the capital all over the country. No lives, however, were lost. This rabbling of the curates, as it was called, began on Christmas Day, 1688, and continued for a few months. Many of the curates saved themselves by flight. In other cases they were seized, carried in mock procession, and finally ejected from the parishes. Their manses were raided and the furniture scattered or destroyed. Two hundred clergymen were thus ejected from their Churches, manses, and livings. But it must be remembered that they were, as a rule, aliens, who had been imported to fill the places of the ousted Presbyterian ministers, many of these last having had to skulk among the hills and moors in hiding, and holding conventicles at the risk of their lives. The curates' wives and families shared in the misfortunes of these men; and a familiar entry in minutes of kirk-session at this time frequently occurs, granting relief to the wife or the family of a curate, who had lost goods and means of livelihood by the Revolution. When it is remembered that those were the men who called the roll of the parishioners' names at the close of the Sunday service, and handed over to the military officer commanding the district the names of absentees for purposes of persecution or martyrdom, it is surprising that the Covenanting mobs allowed them to escape so easily. Still the rioting must be reprobated now, as indeed it was at the time by most right thinking men.]

Parochial.

1688, December 3—Advice was sought by Mr James Feithie in a particular relating to the parish of Peebles, the resolution whereof was delayed till the next meeting of the Presbytery. Mr James Feithie, according to an agreement by Mr Greig, moderator, Mr Eliot, and the said Mr Feithie, kept exercise and addition, and was approven by the brethren who were present. And because of the paucity of their number did not lay the same upon any till the next meeting of the Presbytery.

Contemporary Ministers.

[*1688—Stobo*—William Russell, son to the laird of Kingseat; called, October 1687; ordained at Happrew by a committee of the Synod, March 22, 1688; member of Assembly, 1690-92; and died, August 1699, after a ministry of twelve years. Married, June 27, 1671, Kathren, daughter of George Brown of Scotstoun.

[*1688—Tweedsmuir*—James Thomson, called in 1687; ordained at the Crook, September 5, 1688; translated to Peebles, November 29, 1696.]

Sabbath Profanation.

1689, June 25—The magistrates had under consideration Sabbath profanation. It was alleged that the inhabitants were in the habit of going and staying abroad

during the time of divine service; that they sat in companies below stairs, drinking to excess in the afternoon; that others went for peats, turf, and coals on Sunday night; and others laid out clothes for bleaching; all to the scandal of religion. A fine of five merks was to be the penalty in the future for Sabbath breaking; and a fine of similar amount on all merchants and vintners who sold drink on the Lord's Day, unless in cases of necessity.

The New Order.

[*1689*—Many months of the year 1689 had to elapse ere order began to grow out of the confusion of political and ecclesiastical parties, which necessarily resulted from the Revolution and the flight of James VII. Much time also was necessary to allow the new King, William, to come to some kind of understanding as to the intricacies of Church government which perplexed both kingdoms. He was led and misled by men of all parties and creeds. Indications of his policy were given at his coronation, when, during the administration of the oath, the new King declined to bind himself to any promise which might render him a persecutor.]

Episcopacy Abolished.

[By the middle of July 1689 an act was passed abolishing Episcopacy in Scotland, and giving promise of a form of Church government pleasing to the people. Parish ministers were commanded to cease praying for ex-King James, and to pray for William and Mary; also to read a proclamation dethroning James. Some who declined to do so were ejected. Among these latter were William Gray, minister of West Linton, who, on August 27, was deprived for not praying for their Majesties. On the same day William Bullo was also deprived of the living of Stobo, for the same reason. The case of the minister of Manor, David Thomson, was sorrowful. He had been the victim of an outrage previously at the hands of roving Covenanters, and as a consequence had been obliged to resign his living owing to infirmity some time previously, leaving the parish vacant. On September 6 he petitioned the privy council for pecuniary relief. He stated that he had laboured for twenty-five years in the service of the gospel, but that he had become disabled from deafness occasioned by wounds in the head received at the hands of the rebels. This had caused the resignation of his living, leaving himself and wife and seven children without maintenance. The lords recommended him to receive a share from the collections uplifted on behalf of the Irish and French Protestants.]

Mr John Hay to be Summoned.

1689, September 9—The magistrates and council have unanimously agreed to summon the parson of Peebles and Mr Henry Hay before the privy council for not reading the proclamation and not praying for King William and Queen Mary, according to the act of the meeting of the Estates.

Contumacious Ministers.

[*1689, September 17*—The minister of Kirkurd was deprived for not praying for their Majesties. His name was David Spence. On the same day a complaint was raised against William Alison, minister of Kilbucho, for not praying for their Majesties, and for praying for King James. Mr Alison, who was old and deaf, repelled the accusation, declaring that he had prayed for their Majesties; and that as

for King James, he had only prayed for his reformation. The minister was absolved from the charge. Richard Brown, Covenanter, who had been deposed from Drumelzier five or six years before the Revolution, was now restored, he in turn outing James Simpson, Episcopalian.]

Mr Feithie Deceased.

1689—James Feithie, Presbyterian minister at Peebles, died between November 5 and 20, aged 53. He left a daughter, Elizabeth, who was served heir on November 3, 1691. John Hay, senior minister (Episcopalian), lived for one year later.

Disputed Settlement.

1689, November—In Peebles now occurred one of the cases of complicated settlement which were common owing to the change from Episcopacy to Presbytery. After the death of Mr Feithie, and Mr Hay being still alive, Robert Knox, Episcopal assistant to Mr Hay, was nominated by the duke of Queensberry to the charge, on November 17, 1689. He was unanimously accepted by the whole heritors, elders, and parishioners who were present when the letter of nomination was read. Others, however, were dissatisfied; and in September 1690 a call, according to regular usage, was moderated for Mr William Veitch, who was admitted with the customary formalities. There were thus two competing claimants for the living of Peebles.—*Chambers.*

The Vacancy in the Parish.

1690, January 23—The parish of Peebles representing their sad case, through the death of their minister, to the Presbytery, they appoint Mr James Broun, Kilbucho, the next Sabbath; Mr Robert Livingstoun the second Sabbath; Mr Robert Law, Skirling, the third Sabbath, to supply them. *(Note.*—The Rev. Mr Feithie, Covenanting Presbyterian minister at Peebles, was now deceased. The Rev. John Hay, Episcopalian minister of the parish, was under process, but died before November.)

1690, February 26—Messrs James Broun, Robert Law, and Robert Livingstoun reported that they had preached at Peebles according to appointment. Mr Sinclair, an expectant, having preached at Peebles by the moderator's invitation, was thanked by the Presbytery, and earnestly desired to stay with that people for some time, in order to their supply.

Disturbing Church Services.

1690, March 24—The lords of the privy council having found a libel proven against John Govan and Alexander Williamson, ordain them to "enter themselves prisoners in the common prison of Peebles, upon a council day, and from thence to go to the council house and there, in presence of the council there convened, to crave the magistrates' pardon for their rudeness in disturbing the worship of God, and for the indiscreet language given by them in doing thereof. All which was duly carried out by the two offenders. *(Note.*—These are names similar to those of two of the

donors of communion cups in the year 1684, during the Second Episcopacy. Possibly they were supporters of the Rev. Mr Knox, the Episcopalian presentee, and were protesting in Church. They may have been sons of the donors who *bequeathed* two of the cups.)

1690, April—AN ACT OF PARLIAMENT IN THIS MONTH ABOLISHED EPISCOPACY AND RESTORED PRESBYTERIANISM.

APPENDIX.

The Church of Scotland in Peebles: Her Polity, Services, and Service Books.

Early preachers:—NICHOLAS, 296; GORDIAN (?), 362; NINIAN, 432; KENTIGERN, 603; AIDAN, 651; BOISEUL, 661.

First Reformation, 664-688.

664—The Synod of Whitby declares in favour of the ROMISH FORM for the Borders. *687*—CUTHBERT; *688*—ADAMNAN, the Celtic bishop in the Borders, declares also for the Romish form; *721*—SEDULIUS, a noted Border bishop; *889*—The Scottish Church given liberty by King Gyric. Service books of this period:—THE CONFESSION OF ST PATRICK; THE ALTUS OF COLUMBA; THE ANTIPHONARY OF BANGOR; THE STOWE MISSAL; THE LITANY OF DUNKELD; THE OFFICE OF COMMUNION FOR THE SICK from the Book of Deer (the most ancient Scottish book). The sacred tune IONA is considered to have been the composition of Columba himself; it is known also as ERIN.

Second Reformation, 1069-1193.

1069—Marriage of Margaret and King Malcolm; their death in 1193. The ROMISH REFORMATION of Scotland lies between those two dates. *1195*—PARISH CHURCH OF PEEBLES dedicated. Romish service books:—THE GOSPEL BOOK OF ST MARGARET (11th century). The services in Scotland were conducted after the USE OF SARUM. Very few specimens of service books survive; some of these are:—THE RAMSAY PSALTER of the 13th century; the HERDMANSTON BREVIARY, about the year 1300, used at Sprouston; the ROSLYN MISSAL, brought to Scotland about 1316; the PERTH PSALTER, used in Perth about the end of the 14th century; the HOLYROOD ORDINALE, about 1450; the CULROSS PSALTER, about 1468; the very fine series of ARBUTHNOTT BOOKS, between 1471 and 1484; the RATHEN MANUAL, about the end of the 15th century; the ABERDEEN BREVIARY, 1509–10; the HORÆ OF THE VIRGIN MARY, in the first part of the 15th century, used at Iona; the SCONE CHOIR BOOK, between 1513 and 1546. The Scottish Reformers used as their FIRST SERVICE BOOK (before the Reformation), in 1557, THE SECOND BOOK OF COMMON PRAYER of the Church of England, printed in 1552.

The Third Reformation, 1560.

1560–1572. **Presbyterianism.**

There were superintendents, ministers, readers, elders, deacons. Temporary officials—John Dickson minister of common prayers; *1561*—John Allan, ex-priest, minister for the time; *1562*—John Dickson (again), as reader and exhorter, until an ordained minister was appointed in 1570. Service books and others—*1561*—First Book of Discipline and Confession of Knox; *1562*—The Book of Geneva, approved by Calvin, as used by the English Church at Geneva (this was the Second Service Book of the Reformers); *1564*—The Book of Common Order (or the Psalm Book or Knox's Liturgy); this was the former Anglo-Genevan book, combined with the metrical psalter, and added to at later dates. It lasted through all the changes of the 16th century, and through the whole of the First Episcopacy and the strict Covenanting period, until superseded in 1645 by the Westminster Directory. It was used in St Giles on the morning of the very Sunday on which the so-called Laud's Liturgy was introduced. The Metrical Psalms used in 1564 were those of Sternhold and Hopkins; but in later versions one-third of the metrical translations were by the Scottish exile, William Kethe. *1567*—The Confession of Knox. All marriages were celebrated at the morning service on Sundays until 1579. Order of Divine Service, 1561 and onward—According to the English Book of Common Prayer. First part by the reader; praise, prayer, scripture, and in some places decalogue and creed. Second part by the minister; private devotion by the minister, one prayer, or prayer, praise, prayer; sermon; intercession; benediction. *1570*—First ordained minister, Thomas Cranston, from 1570 to 1573. *1571*—A spurious temporal and temporary Tulchan Episcopacy agreed upon as a makeshift expedient.

1573–1592. **Alternating Episcopacy and Presbyterianism.**

From 1573 to the beginning of the First Episcopacy in 1610 the second minister of Peebles was Archibald Douglas. The spurious Tulchan Episcopacy continued until 1680, and then ceased for four years. *1579*—The Bassandyne Bible was completed (the first Bible printed in Scotland.) *1575*—The Psalms of David in metre was published, bound up with Calvin's Catechism. *1578*—The Second Book of Discipline was approved by the Assembly; superintendents now ceased. *1580*—Presbyteries were formed. *1582*—Private baptism prohibited. *1584*—The Black Acts re-introduced Episcopacy. *1586*—A second charge was created in Peebles. *1586*—There were existing at the same time archbishops, bishops, General Assembly, Synods, Presbyteries, kirk-sessions. *1586–7–8*—Kneeling at prayer was common. *1590*—The King called the Church the sincerest Kirk in the world. *1592*—The Black Acts were repealed; Episcopacy was abolished; Presbyterianism was established.

1592–1610. **Presbyterianism.**

This was pure Presbyterianism, undisturbed by any schism. On Sunday there was divine service for three hours in the forenoon, and two hours in the afternoon. During a fast, there was daily service for two or three hours. Standing was the common posture at praise; hats were kept on during the sermon; song-schools were re-established. *1600*—A new minister was elected to the second charge, which continued for barely three years, and then ceased. *1610*—Decease of Mr Archibald Douglas, after a ministry of thirty-seven years. This was coincident with the cessation of Presbyterianism.

1610–1638. **The First Episcopacy.**

This true Episcopacy continued for twenty-eight years. Dr Theodore Hay was minister during the whole period, and later until 1651. *1611*—The present version of the BIBLE was published; also THE PSALMS OF DAVID in metre, along with the prose, to which were added prayers for use in the Kirk and in private houses. In this year also was published an edition of CALVIN'S CATECHISM. *1613*—Divine service was conducted thus:—First, the reader's service—prayer, psalms, scripture; then at the third bell, the minister entered; he began with a conceived prayer, then gave out the text, which was followed by preaching; then thanksgiving, psalm, benediction. *1618*—Divine service was celebrated thus:—The bell rang at 7 A.M., then at 8 for the reader's service; the congregation assembled then, and engaged in private devotion; the reader next at the letteran read the common prayers, and in some Churches the decalogue and creed; he then gave out large portions of the psalter, concluding with the "Glory to the Father;" next, chapters from the Old and New Testaments were read, and a book, once begun, had to be read through on Sundays until finished. After one hour had been thus spent, the third bell was rung, and the minister entered; he knelt for private devotion, then began a conceived prayer for illumination, next came the sermon, then he read or repeated one of the prayers from Knox's Liturgy for all sorts and conditions of men, or extemporised one in conformity with it, concluding with the Lord's Prayer and the creed; after this, followed a psalm and benediction. *1618*—The King introduced THE ARTICLES OF PERTH—communion to be received kneeling, baptism might be administered at home, communion might be administered privately to the sick, children of eight were to be brought to the bishop for examination; certain holy days were to be observed. *1620*—THE FORM AND MANNER OF ORDAINING MINISTERS was published. *1621*—Another edition of the PSALMS was published, in metre and prose, with tunes; again in *1625* ANOTHER EDITION, with the tunes in four or more parts. *1629*—The people of Peebles were promised a sermon daily. *1633*—Another edition of the BOOK OF PSALMS, in metre and prose, came out. *1636*—CANONS AND CONSTITUTION ECCLESIASTICAL for the Church of Scotland was published. *1637*—This was the year of the introduction of the so-called LAUD'S LITURGY; it was principally the work of Dr Maxwell, bishop of Ross, and Dr Wedderburn, bishop of Dunblane; it was read but once, in St Giles, when the tumult of Jenny Geddes ended its career.

KNOX'S BOOK OF COMMON ORDER had been read in the morning. *1638*—This was the year of the signing of the National Covenant, which resulted in the ending of the First Episcopacy, after an existence of twenty-eight years.

1638–1661. **Covenanted Presbyterianism.**

1638—Reading of prayers by the clergy was discontinued, and was confined to the reader's service; afternoon service became catechetical, Calvin's Catechism being used; Brownism was introduced into public worship, which degraded it; all *forms* of prayer were rejected, also all reading of scripture unless expounded; sitting at communion was restored, private celebration was forbidden, also the observance of all holy days. THE BOOK OF COMMON ORDER continued until the close of 1644, when it was superseded by the WESTMINSTER DIRECTORY and CONFESSION OF FAITH. *1639*—Morning and evening prayers were desired daily in Peebles. *1640*—Daily service was granted night and morning in Peebles. *1640*—Brownism very prevalent in the Church—no private devotion by the minister on entering the pulpit; readers were not to use the least invocation to God by themselves, they were not to read any common confession of sins, nor to use any set prayer (they called the Lord's Prayer a set prayer); the "Glory to the Father" was not to be sung; set prayer was not to be used at family worship; they expounded the scriptures without premeditation. After 1640, reading of prayers was gradually given up; the habitual use of the Lord's Prayer was discontinued, also the *Gloria*, and kneeling at prayer; lectures were substituted for morning and evening prayer in some places. *1641*—Beginning of the desire for uniformity between the Church of Scotland and the Church of England. The General Assembly urged one confession, one directory, one catechism, one form of Church government. *1641*—New edition of the BOOK OF COMMON PRAYER as used in the Church of Geneva and the Church of Scotland, as approved by Calvin. *1642*—Reaction in the Assembly this year against the innovations of Brownism—"We can hardly be induced to think that any gracious or wise brother of the ministry will forbear continually to say the Lord's Prayer, to sing the conclusion, to bow in the pulpit." The Brownist innovators to be censured. *1643*—John Hay, B.D., admitted as colleague to his father, Dr Theodore Hay. Witches were being cruelly persecuted. *1643*—The Solemn League and Covenant signed by Scotland and England. Meeting of the Assembly of Divines at Westminster, including commissioners from the Church of Scotland: its ultimate results were the substitution of the Westminster Directory, Confession, and Catechisms in place of the ancient Scottish Book of Common Order (or Knox's Liturgy); also the approximation of Scottish Presbyterianism to English non-conformity, the departure of the Church of Scotland from the ideals of the Scottish Reformation, and the introduction of an ultra Sabbatarianism into Scotland, also the formation of a Scottish theocracy resembling that of Judaism. *1645*—THE WESTMINSTER DIRECTORY was sanctioned for Scotland, and has remained as the standard to the present day; there were to be no *forms* of prayer; baptism was to be without ceremony save sprinkling in the name of the Trinity; communion to be frequent; marriage to be in Church, but *not* on

Sabbath; funerals to be without ceremony, nor with prayers, nor singing of hymns. At baptisms, the Scots commissioners desired to have the creed, but the English declined. The General Assembly, however, sanctioned the creed. Private devotion by the minister was prohibited, to please the English; but the *Gloria* was not forbidden, although the English desired it to be so. The Lord's Prayer was not forbidden. On the whole, the Brownists triumphed. *1645*—The WESTMINSTER DIRECTORY WAS PUBLISHED in this year. It penalised the Book of Common Prayer in England and in Scotland, and was adopted by the Church of Scotland immediately. It was produced by English Presbyterians, and was adopted by Scotland for the sake of uniformity with England. THE SHORTER CATECHISM was drawn up principally by three Englishmen. *1648*—The chief results of Scotland's efforts for uniformity with England were:—Discontinuance of daily service, of private devotion on entering Church, of read prayers, of reading the scriptures, of the *Gloria*, of the offertory during divine service, of the Lord's Prayer. Ministers had to give two sermons and two lectures every Sunday; and one sermon and one catechising on other two week days. *1648*—Dr Theodore Hay demitted; his son was his colleague. Holy Communion discontinued in the chief towns and in many country parishes; was not celebrated in Edinburgh for six years, nor in Glasgow for five, nor in Stirling for nine; nor in St Andrews for six. *1649*—The Moderator of Assembly was appointed to draft an act for prohibiting the use of the Lord's Prayer; it was entirely given up in the Churches of Edinburgh. *1650*—Adoption of the present BOOK OF PSALMS in metre (by Francis Rous, an English M.P.) He used a few translations by Sir William Stirling and King James VI. *1651*—Decease of the retired minister, Dr Theodore Hay; his son, John Hay, continued. *1651*—The new psalter had a disastrous effect on the service of praise, due to the omission of the ancient tunes in four parts, and to the introduction of reading the line. *1653*—The General Assembly was forcibly dissolved by an English officer. Great bitterness existed in the Church between Resolutioners and Protesters. The Protesters inaugurated sacramental fast days. Communion was to be once a month, but half the communicants were debarred as unworthy. On fast days there were eight or ten sermons for as many hours. On the Saturday two or three sermons were delivered. On the Sunday the services lasted the whole day. On the Monday the thanksgiving sermons numbered three or four. *1654*—Tryers were appointed by Cromwell to try candidates for vacancies in Churches. *1661*—After the Restoration of King Charles II., the Scots Parliament passed many acts, among them the Act Rescissory, cutting out all legislation since 1633, thus abolishing Presbyterianism in Scotland.

1661–1689. **The Second Episcopacy.**

1661, September 5—Letter from King Charles II. to the privy council, stating his intention to have bishops in Scotland. The Synod of Lothian recommended that two chapters of the Bible be read before sermon in forenoon and afternoon. The *Gloria* was resumed, also daily morning and evening reading of scripture and prayer publicly; the Lord's Prayer before or after sermon; also, the creed at baptisms.

Synods, Presbyteries, and kirk-sessions were temporarily forbidden to meet. *1662, May 27*—Episcopacy was formally restored; Covenants were abjured; patronage was restored (it had been in abeyance since 1649); ministers were to accept anew presentation from the patron and collation from the bishop; 350 ministers were driven out in consequence *1662*—During the close of this year, in large districts in the Borders, Parish Churches were kept shut, the sacraments were not administered, the bells not rung; Edinburgh was left with but one minister. The Episcopalian Church differed little from the Presbyterian in communion service, public worship, and even discipline. The scriptures and the creed were the only rule of faith. There was no liturgy in public worship except at Holyrood and Salton. The doctrine remained Calvinistic; there was neither surplice nor ceremony. The worshippers sat at prayer and at communion, which was rarely celebrated. There was no threefold ministry; confirmation was unknown. Ordination was very much *ad libitum*. Synods, Presbyteries, kirk-sessions, and elders continued as formerly. The bishops connived at the Westminster Confession and the catechism. Holy days were rarely observed. In divine service the sole difference was the use of the doxology, the Lord's Prayer, and in baptism the creed. The moderator of Presbytery was chosen by the bishop. In many places the bishop ordained ministers as one of the Presbytery. Leighton did not re-ordain any minister in his diocese, and permitted Presbyteries to choose their own moderator. At the doxology the worshippers rose. *1666*—Decease of the Rev. John Hay; he had been minister for twenty-three years. Persecutions of Covenanters continued; conventicles became very common; defeat of the Covenanters at Rullion Green. *1667*—Mr John Hay *(secundus)*, appointed minister of Peebles; he also continued for twenty-three years. In Peebles Church women sat separate from men. Strict Sabbatarianism was observed in Peebles rigorously. Severe punishments were inflicted for non-attendance at Parish Church, for assisting at conventicles, for postponing baptism, for encouraging outed ministers. Very severe discipline was observed in Peebles Church, by pillarie, jougs, sackcloth, &c. *1672*—Fresh acts against Presbyterians—imprisonment on the Bass Rock and other places. *1682-5*—The Killing Times. Great persecutions of Covenanters. *1684* — Conventicles. *1684* — Peebles communion cups presented. *1684*—James Nicol, the Peebles martyr. *1684*—Death of Archbishop Leighton. *1685*—John Hunter, the Tweedsmuir martyr. *1687*—Toleration sanctioned. *1687*—James Feithie, first Presbyterian minister of Peebles, John Hay, Episcopalian minister, possessing the benefice. *1687*—James Renwick, the covenanting preacher, "wonderfully escaped" at Peebles. *1688*—The Revolution. Traquair House sacked by Presbyterians. During this second Episcopacy there had been no liturgy (after the non-success of Laud's.) The Articles of Perth had not been enforced. Prayers were extemporaneous. Communion was administered sitting. The Lord's Prayer was repeated, and the doxology was sung. Long texts and short sermons were enjoined on the clergy. *1688-9*—The Episcopalian curates were "outed" by the Presbyterians, and in some places rabbled. *1689, July* — Episcopacy abolished. Outed Presbyterian ministers restored. *1689, September*—Mr John Hay, Episcopalian minister of Peebles, to be summoned.

1689 — James Feithie, covenanting Presbyterian minister of Peebles, deceased in November. Attempt made to intrude an Episcopalian curate, Robert Knox, but it failed. *1690, April*—Act of Parliament restoring Presbyterianism. *1690, November*—Decease of Mr John Hay, Episcopalian minister of Peebles.

The Presbyterianism of the Revolution Settlement followed, and continues to the present day.

The Vicarage Teinds.

1646, July—Decerns the persons following to content and pay to Mr Andrew Watson, vicar pensioner of Peebles, the vicarage and liquidat prices after specified, viz.:—John Plenderleith, burgess of Peebles, as cautioner for Robert Chisholm in Mailingsland, xvi d. money as liquidat price for the teind "milkness" of ilk ewe of three hundred ewes, pertaining to the said Robert and his cottars and servants, pastured on the lands of Mailingsland, Foulage, and Winkston, occupied by him, as said is, yearly the cropts and years of God, 1642, 1643, 1644, and 1645 years. Item, xvi d. money as liquidat price of ilk dozen of twelve dozen teind eggs of twelve hens, pertaining to him and his said servants, yearly the said years. Item, xiii s. money for the teind "milkness" of ilk milk kow of ten ky milked and pastured these respective said years. Item, xii s. money for the teind of ilk stirk of eight stirks bred there yearly the said years. Item, xxiiii s. money for the teind of ilk darg of xvi dargs hay mown, or otherwise intromettit with by him and his servants. Item, xl s. for ilk staig of three staigs pertaining him and bred and pastured there. Teind also of lint, hemp, apples, pears, plums, groserts, plants, kaill, and other yaird fruites in Mailingsland.

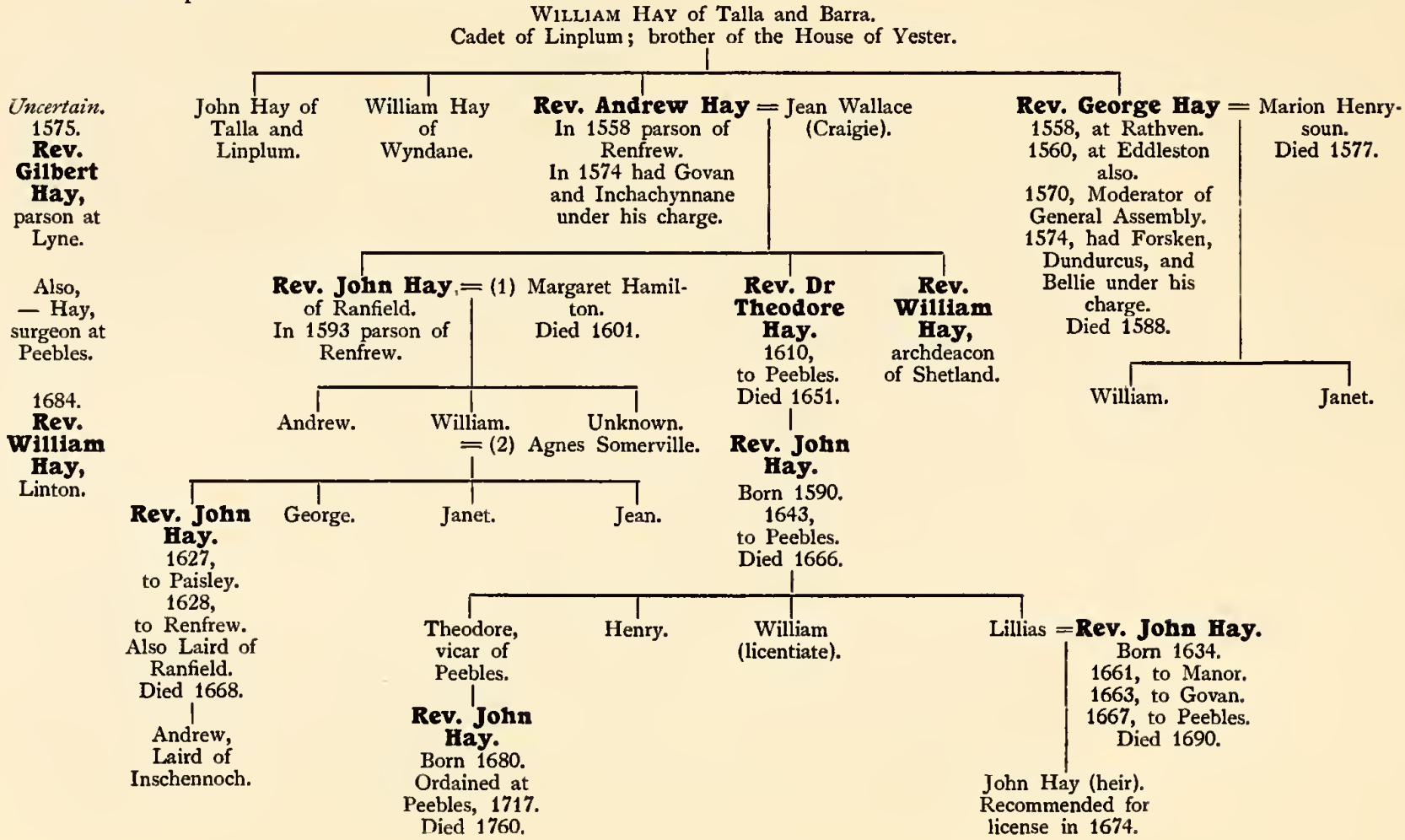
1649, January 8—Gives warrant to the provost and bailies, with so many of the remanent council, to speak with my lord Yester upon Wednesday next, after sermon, anent the decreet arbitral betwixt the town of Peebles and Mr Andrew Watson for his vicarage teinds, registered in the commissar of Peebles books, which decreet the said Mr Andrew intends to make void by privy bargaining, and discharge given by him to these that pays him, not making mention of the decreet arbitral and the discharges not given conform thereto and prices therein mentioned, and to declare to his lordship that the town will abide by the said decreet.

1649, November 12—The bailies and sic others of the council as they shall desire to meet with the parsons, elder and younger, for Mr Andrew Watson anent the school.

1650, March 15—Item, to advise anent a supplication to be given to the kirk-session of Peebles anent the benefice of the vicar, now declared vacant, to be granted for the school of Peebles.

ELEVEN CLERICAL HAYS.

One of the Hays of Talla was executed for complicity in Darnley's murder. The members of this House, realising that times were changing, turned their energies to the Church. Some shewed themselves capable ministers; others became pluralists.



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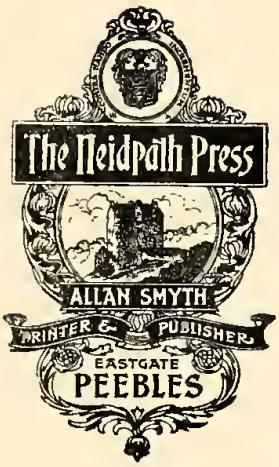
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